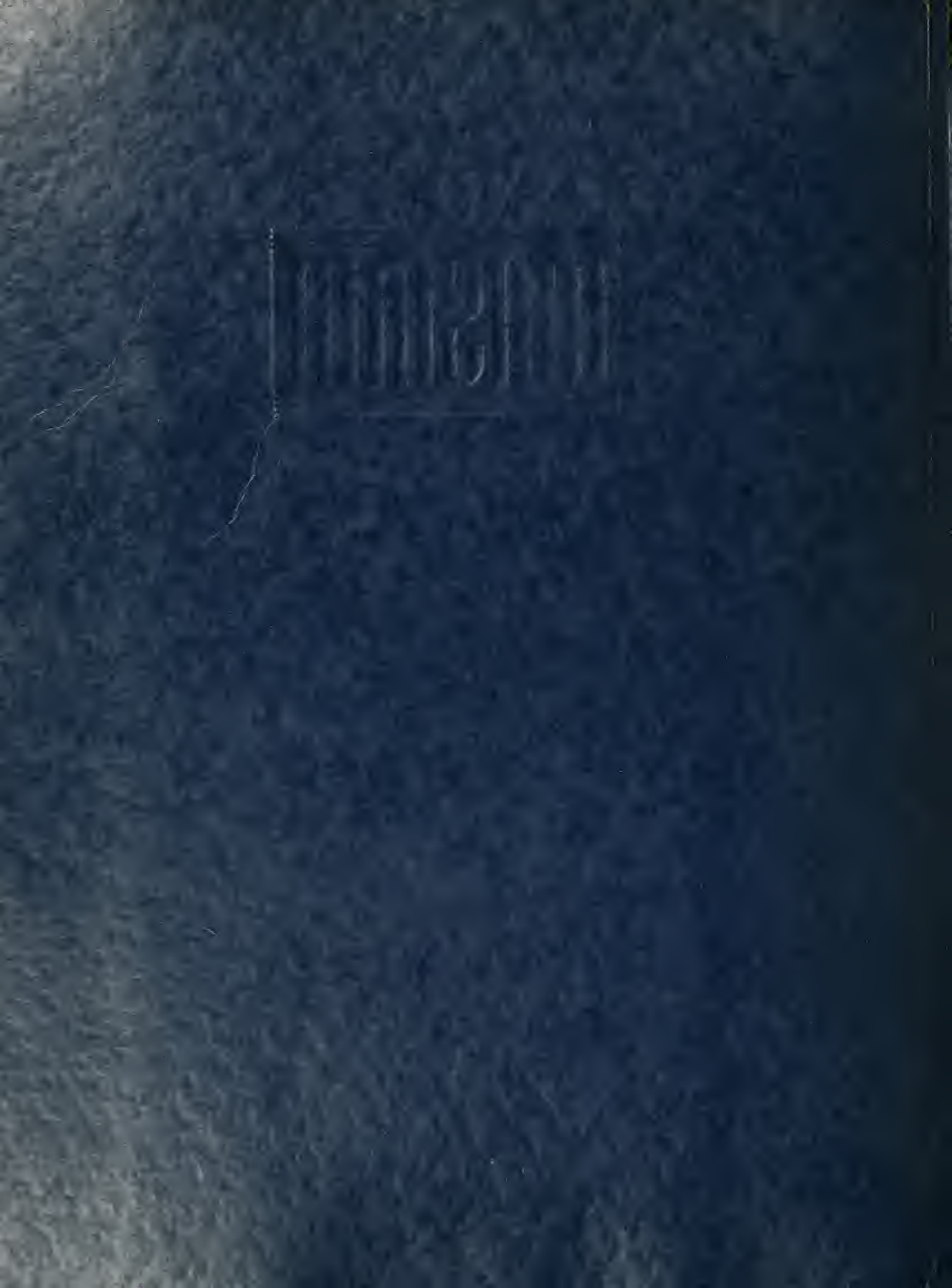
MASMID



THE MASMID

YESHIVA UNIVERSITY

NEW YORK CITY

JUNE 1948

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IN TRIBUTE

The world has boasted of great men of thought and great men of action. It is a very rare phenomenon for these two qualities to unite in a single individual. A man who combines in himself both qualities bears the stamp of true greatness. Such a man was the late Rabbi Bernard Revel צ"ל. To this, Yeshiva University, a product of his tireless efforts and selfless devotion, bears witness. Few men have erected a more enduring monument to perpetuate their memory.

DEDICATION

For their unselfish devotion to the school, for their tireless efforts in behalf of the students, for their inspiring lectures and the wealth of wisdom they endowed upon us, and for their greatness as teachers, a grateful class acknowledges its debt.

For their pleasant dispositions, for their hearty humor, for their extreme interest in the individual student, for their insistence on truth, and for their greatness as men, we dedicate this MASMID.

Dr. Alexander Litman

Dr. Abraham Luchins

Faculty

PAUL 47
PEYSER

RABBI DR. SAMUEL BELKIN
President of Yeshiva University

DR. MOSES L. ISAACS
Dean of the College

MRS. DEBORAH WIESENTHAL
Registrar
"and wastes her sweetness on Yeshiva air . . ."

MISS HILDA RUBIN
Secretary
Get back to work, Hilda!

RABBI DR. J. B. SOLVEITCHICK
Professor of Talmud and Jewish Philosophy

DR. ALEXANDER LITMAN
Philosophy
"... And dis is the het end da jacket end da pents ..."

DR. SHELLY R. SAPHIRE
Biology
Of Drosophila fame

DR. AARON MARGALITH
Political Science
Married life is grand

MR. EARL H. RYAN
Speech
That's Earl, brother!

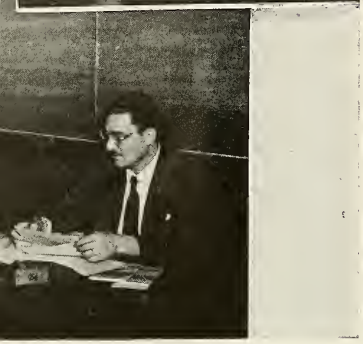
DR. BERNARD FLOCH
Classics
A shower of sincerity and wisdom

DR. SIDNEY DAVID BRAUN
French
"La cigale ayant chante tout l'ete ..."

DR. ALEXANDER FREED

HYGIENE

Keep the hands in the pants!



DR. RALPH ROSENBERG

German

'Mein Hut e: hat drei Ecken . . .'

DR. ABRAHAM HURWITZ

Pyhsical Education

Rich or Poor . . . it's good to have money?

DR. JEKUTHIEL GINSBURG

Mathematics

Take ah fonction ov ah fonction . . .

MR. MEYER TERKEL

Education

The Voice of the . . .

DR. KARL ADLER

Fine arts

Eighty-eight keys

RABBI EMANUEL RACKMAN

Gentlemen . . .

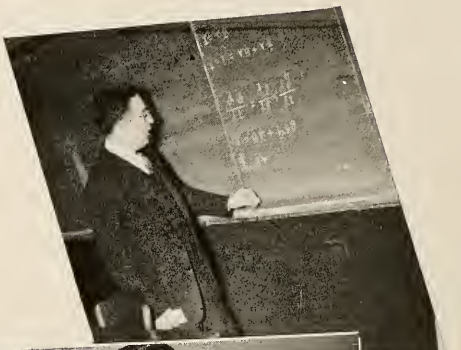
Political Science

MR. ALFRED MILLER
English
The answer is this . . .

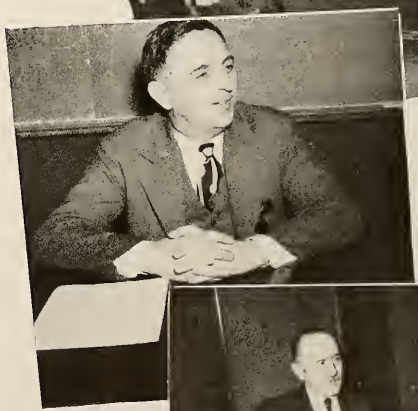
DR. SOLOMON JOSEPH
Chemistry
One swell chap

MR. THEODORE KALLNER
Physics
A wave of success

DR. HENRY LISMAN
Mathematics
Where's the other card?



MR. BENJAMIN WELBER
Physics
A.C. deucy



DR. KENNETH F. DAMON
Speech
This picture speaks for itself

DR. NATHAN SAVITSKY
Psychology
As luck would have it

DR. GERSHON CHURGIN
Hebrew
You . . . Fronters!

DEAN SAMUEL SAR
Dean of Men
Govenor Ritsy ist geven Prezidensal teemberr

MR. J. RABINOWITZ
Chemistry
Everything is Jake

DR. IRVING LINN
English
Why, . . . uh, . . . men
"U.S.A." . . . Oh, boy!!

MR. DANIEL BLOCK
Mathematics
Just checking

MR. ALLAN MANDELBAUM
English
The Editor that made good

DR. BRUNO Z. KISH
Chemistry
Mmut Plato wass a Chermann

DR. ARNOLD N. LOWAN
Physics
This is rigorous it has an integral sign . . .

DR. MEYER ATLAS
Biology
Biologyisaveryinterestingsubject . . .

DR. ELI LEVINE
Chemistry
A bluish orange colorless soluble precipitate, sort of.
Gosh!

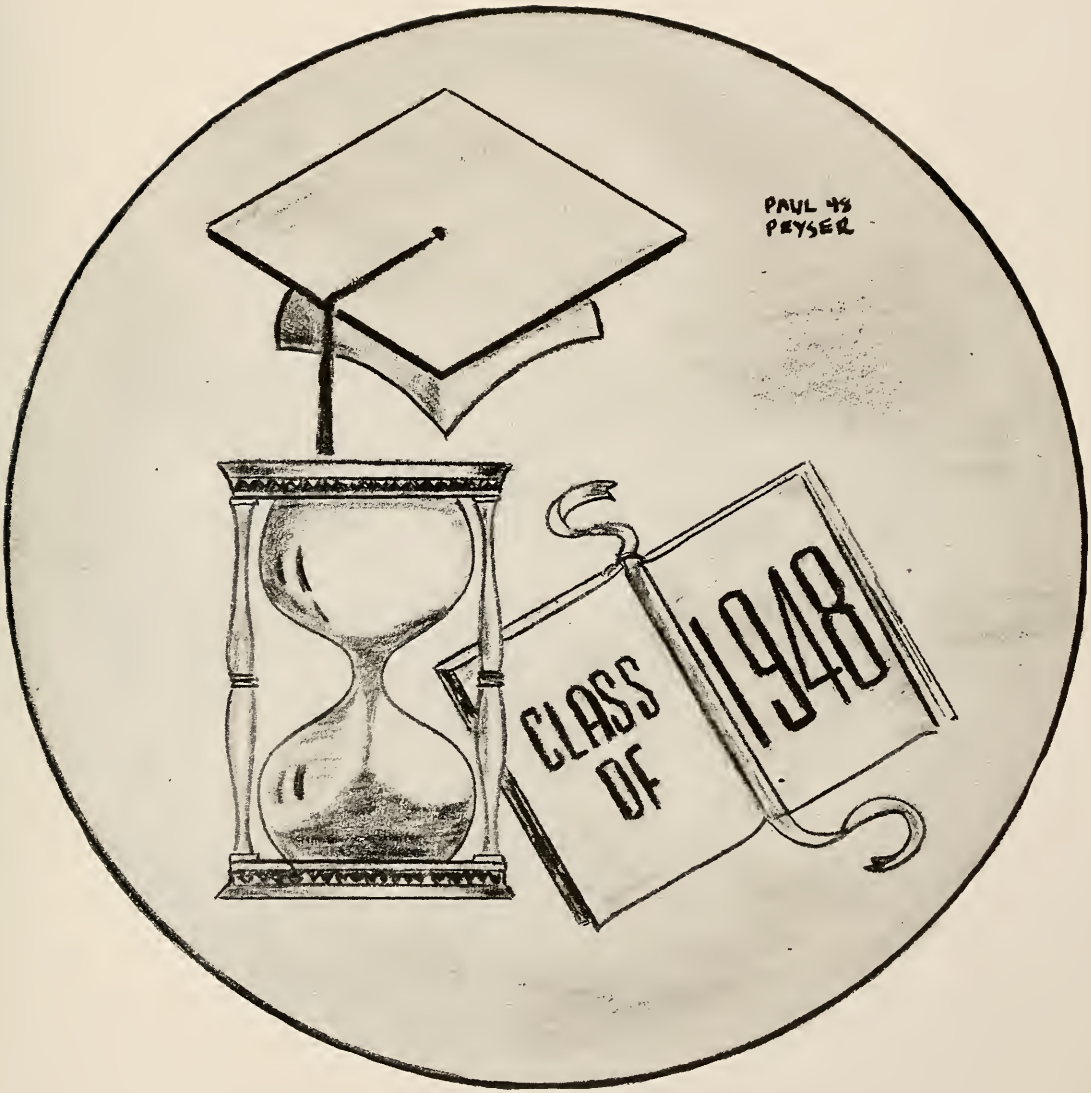
DR. HYMAN B. GRINSTEIN
History
At the new job

DR. ALEXANDER BRODY
History
It ain't necessarily so!

DR. DAVID FLEISHER
English
Oh, Paris!

DR. ABRAHAM LUCHINS
Psychology
Take my friend Moish . .

Seniors


PAUL '48
PEYSER
CLASS
OF
1948

The Graduating

Class of

1948

EULOGY

Know ye the field where the sloth of the turtle,
Retarding the students, has moved me to rhyme?
Where the "learners" make use of imagining things fertile
In seeking new methods of wasting their time?
Know ye the college of knowledge divine,
Where the light of the Torah forever doth shine;
Where the spirit of study pervades all the rooms,
Intermixed with the fragrance of chemical fumes;
Where the voice of one's conscience must ever be mute,
And one's morals to those of one's classmates must suit;
Where the dust on the windows, obscuring the sky,
In thickness though varied, in presence stays nigh,
And the building's condition provoketh a sigh;
Where the desks are of hardwood, so cruel to the spine
That they keep all the sleepyheads toeing the line?
'Tis Yeshiva, best institute under the sun;
Most wonderful, holiest, greatest bar none!
I scribble these lines while awaiting the bell. . . .
Ah! There it is now! Gentle reader, farewell.

ARTHUR ROSENFELD

ABELOW, JOSEPH
Dorchester, Mass.

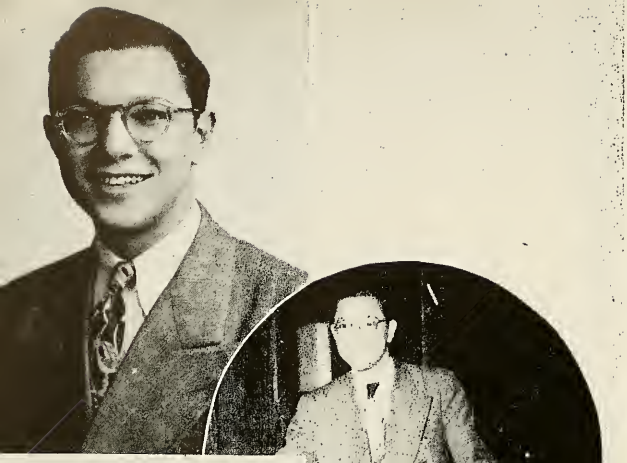
"Blow" the Bah-ston Tornado, endeared himself to the hearts and imaginations of his classmates with his laconic and picturesque humor. Member of "Commie", Hapoel Hamizrachi, Eranos Society, and an active participant in intramural basketball, Joe still had time to attend college and amuse the professors. His primary ambition is to start working at some position befitting the dignity of his Boston lineage, and acquire a little business of his own. When asked if he had any skeletons in his closet, he replied that this was impossible since one of his friends was sleeping there during the current dormitory shortage.

ABRAMS, JERRY
Brooklyn, New York

An avid basketball player and member of the mighty Yeshiva Quints, Jerry soon found it advisable to keep his nose out of the game (after a nasal mishap) and to put it where it really belonged. This proboscular haven was soon found in the portals of Dr. Luchins' Psychopathic Ward A popular chap, Jerry was known especially for his collaborative powers. Many a psych report would have blushed unseen were it not propelled to completion under his helping hands. During the latter part of his college career, Jerry almost obtained admittance into Dr. Litman's Philosophical Trinity. A future shepherd in Israel, he will no doubt be able to apply his alert mentality plus Dr. Luchins' psychology to the black sheep of his congregation.

APPLEBAUM, MARTIN
Brooklyn, New York

"Louie" made up for his temporary limbular deficiency incurred in Soph. gym, with practical proficiency. Poet-Laureate of the class, English Lit. is his meat, and Dr. Fleischer his butcher. An active dramaniac, Lou headed the Dramatic Society in its period of induced incubation. A jovial fellow, Lou could always be found hopping around at Freshman-Senior smokers. Lou etched out a place for himself in the memories of his classmates with his "fiery" humor, and was the wail of the S. O. Y. Rabbi-potentate, it is rumored that he is contemplating publishing a rhymed version of the Bible.



ARONOWSKY, MEYER

Brooklyn, New York

"Mike", or "Shorty" to the vulgar, is one of the more brilliant Talmudic and Mathematical scholars. In fact, his brilliance was of such a powerful nature as to light up his "babe-in-the-manger" in distant Boro-Park. As a mathematician, "Mike" thus succeeded in finding the correct number. No doubt, she will become an Integral part of him, and we wish him speedy future Derivatives. His fiery Zionis idol-ology was demonstrated by the number of epistles he directed to the Holy State. His new theme song during the curren year was, paraphrased from Jehudah Halevi, "Libie Bemizrach Veanochie Bemizrachi". Although "Mike" started out as a naive "Bocher", he ended up as a "wise fellow".

BECKERMAN, JOEL

Los Angeles, Cal.

Upon his graduation from Talmudical Academy, "Yussi" moved to the warmer climate of Los Angeles. It did not take him long—three years at U.C.L.A.—to realize that Hollywood was no place for a Yeshiva bochur. Contact with the friendlv Yeshiva atmosphere revived his latent bent for extra-curricular activities. He is an active chaver of the Hashomer Hadati and is preparing himself at the Hechalutz Hamizrachi Hachshara for Alijah to Eretz Yisrael. Good Luck, "Yuss"!

BLATT, JACOB

Brooklyn, New York

"Jake," as the fellows call him, hails from Boro Park. He is a student who likes all the "sweets" of life. He loves nature, springtime, music and candy. He has taken every course Dr. Atlas has had to offer in Biology, and intends to continue for his Masters in Biology. Jake started singing in a choir when he was seven years old and now at the old age of twenty-one is the leader of the Yeshiva University Choral Group. Here's hoping that "Jake" someday in the near future will be singing harmony with one of his favorite biological specimens.

BOMZER, HERBERT
Brooklyn, New York

A product of Townshead, Harris, Talmudical Academy and East New York, Herb is preparing to face life armed with quotations from "Pirke Aboth, Mishle, and Koheleth." An experienced Baal Keriah, Herb spends most of his time with his "Leonan." Winning the race with the scythe of time before "Korcha" sets in, he is engaged to be married in the near future. The rest of his spare time is spent in leading groups in the Poel Hamizrachi and Young Israel of Eastern Parkway and preparing Yiddish speeches. He will enter either the Rabbinate or the Yiddish sermon publishing business.

COHEN, GABRIEL
Brooklyn, New York

Soft-spoken "Gabby" needs no horn to attract his angels. A Psych. major and member of Dr. Luchins Society-for-the-Prevention-of-Cruelty-to-Good-Gestalts, "Gabe" aims to make Clinical Psychology his life's work. If one of the purposes of college life is to provide future business contacts, then "Gabby" couldn't have chosen a better school to attend. Handsome "Gabe" served as co-secretary of the Psychology Club and member of the Thursday-Nite-Movie-Club. Unofficial custodian of all psychology texts of the Y.C. library, "Gabby" is now dickering for storage rates for these books. One of Dr. Litman's official "kibbizers", "Gabe" maintained that the Rabbi, rather than the Philosopher, should be king,—the scarcity of good positions being what it is in the Community Service Bureau.

COHEN, SAMUEL
Montreal, Canada

"Lee", Canada's gift to New York—custom free—is the personification of English grace and dignity. A sociable fellow with a winning smile (the prize respective to the receptor of said smile), Sam settled down to do some work in Dr. Luchin's Psychology courses. As secretary of the Psychopathic Club, Sam popularized the visit to the state psychopathic wards as a pleasant vacation from Yeshiva life. Concert Bureau Mgr., Head of the Dorm Comm. and active participant in Y.C. extra-curricular life, Sam instilled in the Y.C. student a fervent desire for the ostensible better things in life.

DOLNANSKY, HERMAN

New York, New York

Before entering Yeshiva University, "Hy" was heated to an intellectual kindling point in the furnances of Yeshiva R. Israel Salanter and Talmudical Academy. Although a chemistry major, Hy extends his field of activities and intellectual pursuits beyond the narrow confines of the chemistry laboratory. He is a member of the debating society and an active worker in the Dov Revel Chapter of the Hapoel Hamizrachi. Moreover, he has endured for two years the burning atmosphere of the philosophy class, —a noteworthy achievement. His main plans for the future are to undertake administrative functions in the field of Jewish education with college teaching an "under the table" sideline.

EPSTEIN, GILBERT

Bronx, New York

"Gil" is one of those fellows who finds that life is full of many interests and believes that one should try as many as possible. He is particularly drawn to the subjects of Hebrew. Philosophy and Sociology, excelling in the last. Collecting stamps and coins and photography have also fascinated him.

"Gil" came to Yeshiva from Herzeliah and Erasmus High School, and was a student of the Teachers Institute, where he edited the Nir and served as librarian.

He is Vice-President of the Noar Mizrachi of America, a delegate to the Young Zionist Action Committee, and intends to take his M.A. at Columbia.

When asked what his plans for the future were, he replied that they were indefinite.

FENSTER, MYRON

Brooklyn, New York

"Mike" was the lethargic Managing Editor of the Commie, and served as Vice-President of the Senior class until he got the call to Arizona. A jovial chap with a chronic dislike of physical labor, Mike intends to enter the rabbinate (by the back door if necessary). One of Dr. Margolith's Political Science students, Myron also amused himself in Dr. Luchins' Psychology Classes. As camp Rabbi, his fiery speeches singed the soft wool of many a stray lamb. For his work on the Dramatic Society, Mike was awarded a key and a "Charley Hoss" (Yeshiva equivalent of an "Oscar"). A swell guy, with a terse sense of humor, Mike should go far . . . and he did . . . all the way to Arizona.

FREDMAN, ALVIN

St. Louis, Missouri

Suffering from an overdose of Mengenlehre and affecting an aversion for anything not suffused with the savory flavor of mathematics, Skippy voraciously "devours" mathematical forms, figures, pies, "projective" representations and Pepsi Colas. A member of the Yeshiva basketball team, he is one of the infinite reasons for its present condition. He also supplies the mathematical section of the Maccabean,—the physical training newspaper,—of which he is the Associate Editor, with Chanukah candle problems. His future plans lie in business enterprise, wherein he hopes to satiate his numerical desires.

FRIEDBERG, DAVID

Bronx, New York

From the way this pint-sized scholar moves his hands, he is only a beard's distance away from Smicha. Te manages, however, to remain calm and collected at least four hours during the day. From the Yeshiva "Shel Matah" he transferred to the Yeshiva "Shel Maalah" (T.I.) and immediately upon being graduated he found his way back to the bottom again.

FUHRMAN, NATHAN

Pittsfield, Mass.

Nat entered Yeshiva as a naive and unassuming individual, and emerged a man. His sweet voice has often competed with the uncouth cacaphonic medley of noises emitted from the vocal cords of the two hundred or more chazonim roaming daily the dormitory corridors. His study of the Halacha has made him so profound that it is claimed that he is proficient in quoting unwritten Gemorrahs. A potential competitor of Professor Grinstein in the field of American Jewish history, he hopes to make the Rabbinate his crowning achievement.

GARFINKEL, SAM
Manitoba, Canada

Sid, or Sam, as he is known to the American Immigration authorities, is another of our towering six-foot Canadians who have left their rugged North in a quest for knowledge. Majoring in Chemistry, he was duly rewarded by finding a source of atomic sized energy in Dr. Levine. Sid is a Yeshiva man. Having helped organize the Yeshiva soccer team, he also starred as its ace goalie. He is also a member of the tennis and swimming teams. An ex-hockey player from the University of Manitoba, Sid's goal is the acquisition of a Ph.D in chemistry.

GELLER, VICTOR
New York, New York

From the stifling corridors of Talmudical Academy to the wide open battle-fields of France and Germany, to the spacious halls of Yeshiva University, Vic, with time, has marched on. This tireless energetic personality is President of the Young Israel of his neighborhood which, with his ascendancy, has increased the scope of its activities. His winning smile soon won the heart of Young Israel's recording secretary and in a short period of time, Vic achieved full manhood. His huge tasks have caused a myopic condition of the jaw and to correct the malady, Vic wears a special type of pince-jaw. He intends to enter the field of education.

GOLDSMITH, BERNARD
New York, New York

Tall, light, and handsome, "Bushy's" life ambition is to be a History professor. An eight year man at Yeshiva University and a graduate of the Rabbi Israel Salanter Yeshiva, he claims that his hobby is going to Yeshivoth.

School activities and functions have not had the privilege of benefiting from his many talents, beaming personality, and his fine sense of humor, since his time has been fully absorbed by Dr. Brody's courses with a little basketball and ping pong on the side for relaxation.

A "finer boy", "Bushy" is also an apt Talmud student—" isn't that so?"

GOLDSTEIN, NOAH
New York, New York

"Nayech" is an artist of repute and a notorious mimic. During his four year stay at the college, he has been fed on an exclusive diet of "Jung articulate uh uh—matzoh balls." He has, however, managed to keep in shape by attending the Minyan consecutively for one day after each pep talk from Rabbi Lifschitz. "Baruch Hashem", "Beli Neder", he will—"Beezrat Hashem"—become an integral part of the American Rabbinate.

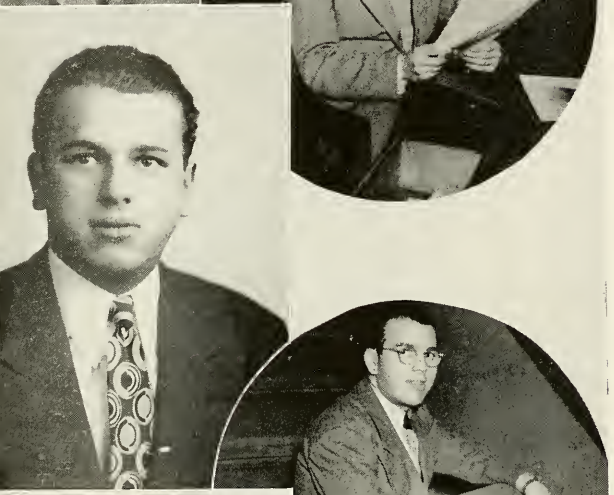
GROSS, MURRAY
Brooklyn, New York

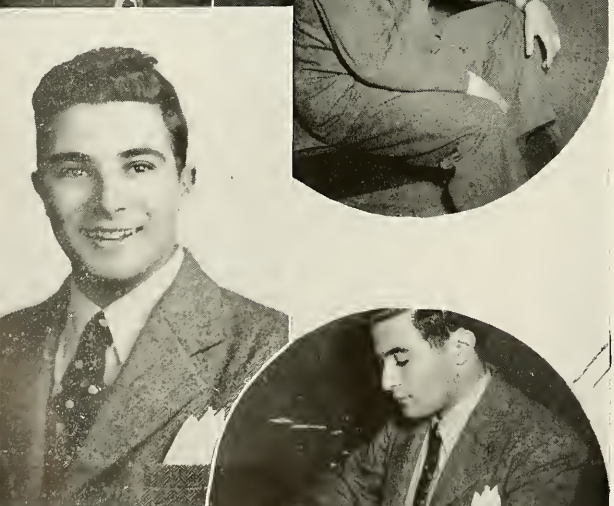
With a jovial, good-natured gleam in his eyes, and a bright smile radiating from his cheeks, Murray overcame the gloom of four years of history with Dr. Brody and is now looking forward to a happy tentative future. During his college years, full of mirth, frolic, and inimitable queries, Murray has stored up enough experience working as a cub-reporter for Commie, retailer in Coop, racket-wielder on the tennis team, and job-seeker on the employment committee, to join the army of the fortunate ones who are marching onward toward their ambitious destiny—Salvation.

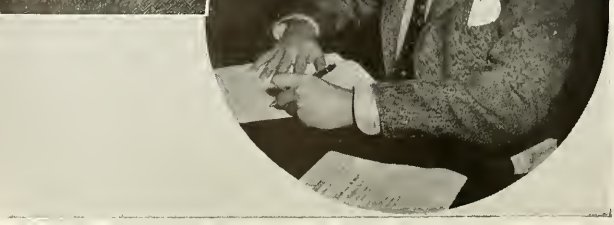
HEIFETZ, CHAYIM
South River, New Jersey

Napoleonically built Chaim came to conquer Yeshiva University by way of Mesiftah Tifereth Jerusalem and Telze Yeshiva in Cleveland. One of the class favorites and interested in school activities, he could always be found in one of the offices of the Flambeau, the Commentator, or the Library.

Particularly interested in languages, majoring in French, and an avid Talmud student, Chaim sees his future in Palestine. He plans to broaden his knowledge and perspective by studying abroad under the auspices of the Joint Distribution Committee, thus preparing himself to go to Palestine and help build our homeland.







HEIFETZ, HYMAN
Brooklyn, New York

Although he is the youngest member of the senior class, Chaim has seen a great deal of Olam Hazeh. The problem of Tov Varah, however, has as yet eluded his grasp. Despite the heavy Yeshiva program, he has managed to find time to share the literary editorship of the Masmid. Already famous for excluding himself from the ranks of the aphilosophical, non-thinking entities he has also shown his prowess in the field of mathematics. Convinced that religious Judaism can withstand the onslaught of modern philosophies by vigorously asserting itself—apologetics thrust into the background—he intends to enter the Rabbinate.

HELLER, PHILIP
New York, New York

A quiet chap who did no harm to anyone, "Feival" is an unhistorical-minded History major. An avid follower of all sports, "Feival" can quote at length all the necessary statistics so dear to the hearts of the passive sports fan. His claim to fame lies in the fact that he is one of the few Seniors who never applied for a dormitory room. A taciturn individual with a quiet demeanor, Phil's name on the attendance roll has always succeeded in mystifying his professors when grade marking time rolled around. His future plans call for a career in business.

HERSKOWITZ, WILLIAM
Brooklyn, New York

Throughout his school career, Billy worked hard on "Commentator". After holding the position of Editor-in-chief, he saw that that post didn't afford him an opportunity for advancement; therefore he requested a diploma.

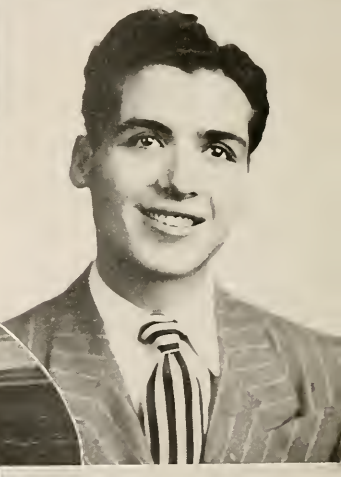
He is a Psychology-Social Work major and intends doing graduate work in these fields. An "A" student, Herskowitz spent most of his time with Professors Abraham Hurwitz, Alexander Litman, and Abraham Luchins.

HOSCHANDER, HENRY
Brooklyn, New York

Henry acquired a love for the "Rishonim" while only a stripling in the Yeshivos Toras Emeth and Rabbi Jacob Joseph. Upon his merger with Rabbi Lifshitz' class, this passion developed almost into an obsession. He now studies "Rishonim" with the Talmud as a commentary. He even has a "rishonal" approach to life. He chose Mathematics as his major to help him keep count of the number of "shurim" he has attended in the room on which he holds a three year tenure claim. When depressed, he consoles himself by singing the Yeshiva students national anthem called "Matarah" whose first stanza begins with the words "Min hashiur el haklaff."

HYATT, ISADORE
Philadelphia, Pa.

"Lefty" served as Managing Editor of the Masmid and right arm to Paul Peyser. An excellent judge of his fellow man, Iz misleads people as to his insightful powers by the subconscious use of a vacant expression which usually embellishes his handsome countenance. Popular Senior class Prexy, supervisor of "Doc" Hurwitz's gym, and member of the Yeshiva Varsity, Iz has managed to light up the eyes of his numerous "blind dates". Possessed of a contagious smile and lyrical voice, he also had enough time to attend Dr. Luchin's informal seminars on Psychology. His future plans call for graduate school and business.



JERENBERG, NORMAN
Brooklyn, New York

An industrious and brilliant student, majoring in French and History, and an excellent Talmud student, to be sure, Jerry, as he is popularly known, is the class dynamo.

His self-generating power is driving him towards the Rabbinate and leadership in the Jewish community, where his energies are greatly needed.

A Gestaltist at heart, he believes life should be seen from a whole, especially in the Gym, where he spends his leisure hours releasing excess energy playing handball, keeping Iz Hyatt company, or laughing at "Bushy's" jokes.

KAHANE, DAVID
Brooklyn, New York

An excellent Talmudist, Dave also finds time to cultivate his interest in classical literature. Stemming from a family of distinguished Rabbis, Dave expects to carry on the family tradition. He has already manifested his brilliant talents in this direction by the reputation he has established as a sincere and inspired orator.

KALLNER, THEODORE
Philadephia, Pennsylvania

An excellent Physics major, "Teddy" was recently appointed as a Lab. Assist. in Dr. Lowan's Physics laboratory. "Teddy" could always be found monkeying around with some mysterious looking entity in any of the science labs. His primary hobby is playing around with logical mathematical paradoxes when not taking an active part in the current "bull session". He served as Ass. Editor of the Masmid, member of the Debating team, and involved himself in various non-physical extra-curricular activities. A giant of a man, with at least a 14 karat gold-plated heart, "Teddy's" plans are to create an entire new dormitory from the converted energy of one of Stern's microscopic peas.

KAMBER, ALVIN
Brooklyn, New York

Al's main problem is increasing the amount of working hours during the day. A student of the Teacher's Institute, he finds that dividing his time between school work and his duties as T.I. President, Editor of the Nir, and Editor of the Lapid, doesn't leave much time in the twenty four hour day.

A product of Yeshivath Rabbi Jacob Joseph and eight years of the Yeshiva, he plans to study in the field of Hebrew teaching and social work, especially organizing youth organizations.

Alvin can always be found on the third floor with Abe and Sam typing out stencils, planning Chagigas, and atteding T.I. classes.

KANTROWITZ, WILLIAM
Brooklyn, New York

"Velvel," as he is known to those who really love him, is another of those Political Science students who realizes the economic foundations of modern society. An ardent and hard worker in all his extra-curricular activities, Willie fulfilled his obligations as Circulation Manager and Business Manager of the "Commie" with honors. These arduous duties did not keep him from active participation in the French and International Relations Society. Willie's ambition is to settle down with his "one and only" and run a business of his own. Our guess is that if he does half as well for himself as he did for "Commie", Rockefeller and Ford (the living ones, that is) had better move over.

KELLMAN, JOSEPH
Toronto, Canada

Joseph H. Kellman, the "H" representing History, has also "Hitch Hiked" his nebulous way from Toronto, Canada into Dr. Brody's inner sanctum. During his extended stay within Yeshiva portals, he has been known by the pseudonym of "Red". With this popular nick name he undertook the unpopular sports of ping-pong, hockey, and occasionally, baseball. Because of his strong attachment to fiction, he unreservedly believes in "expansion" and expects to open up a branch of Y.U. in Toronto, providing therein a post for himself as Professor of History.

LAVA, MARTIN
Brooklyn, New York

Marty, in his intellectual, embryonic stage, was nurtured in the "granaries" of Yeshiva Torah Vodaath and Talmudical Academy. For a number of years he was an influential member on the planning committee of the Lavasohn Yagodakorn Hiking Society until its dissolution two years ago. Marty is an outstanding example of fine synthetic blending. A Political Science major, his plans for the future include the Rabbinate and some business undertaking. He is now secretly advertising for a partner who will contribute a share of capital and scientific experience toward the development of a super ash tray manufacturing enterprise to help alleviate the discomforts of inveterate smokers.

LEIMAN, RAYMOND

New York, New York

Consuming the oxygen supply of the atmosphere at a height of six feet three inches from the ground, Ray beams good naturedly and contentedly upon friends and life. His leisure is spent in the sumptuously esthetic surroundings of the Metropolitan Opera House absorbing operatic performances from which he subsequently draws his literary inspiration. He caused a stir among opera lovers in the college with his reviews in "Commie", and lectures at the meetings of the Eranos of which he is vice-president, on opera and its history. Ray is an English major and he nurses a dormant but pronounced dislike for science teachers. It is difficult to conjecture which two he dislikes specifically.

MARCUS, ALVIN

Union City, New Jersey

Alvin Marcus, who insistently denies any association with Union City, claims his main love is Chemistry, which perhaps arises from the innate desire to synthesize five and ten cent coins. This bespectacled Co-op resident was driven out of his dorm room by his 50 Chaverim, who having registered, paid their dues in full, and enslaved Blumenfeld, sent an ultimatum to Marcus, but he refused to be at the minyan one second earlier than 8:30. Having been convinced that it is impossible to earn money while sleeping, Al decided to spend more time with Dr. Levine, Dr. Margalith, Dr. Levine, Hoboken, Dr. Levine, and the Empress, where he is billed as the "Selected Shorts". The future presents a challenge to Honest Al, but with a Wall Street approach and a City Hall smile, how can he miss at least a "place" in the Dun and Bradstreet racing form? (It is rumored that this fine young man is a crony of Rudoff's, but this is strictly off the record.)

METH, BERNARD

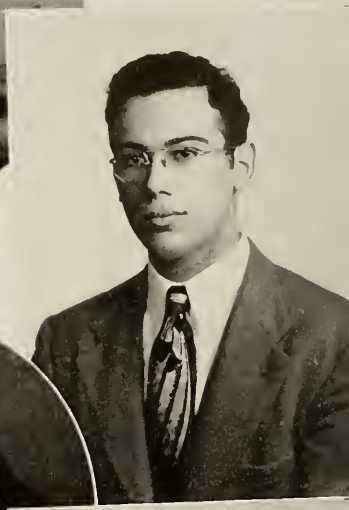
Brooklyn, New York

"Barush" is a former Mesifta boy who felt right at home at Yeshiva. A Math major, he managed to find time to think about joining the Weight-Lifting club. However, evidently finding weightier Talmudic matters on his hands, "Barush" proceeded to put on an "eruditic" shine on his halo. A friendly chap, without an enemy in the world (the outside one as well), he should make a fine Rabbi some day.

NUSSENBAUM, HARRY
New York, New York

"Nuss" has an imposing record of extra-curricular activities to his credit and his pictures will speak for themselves. Seeing no value in study, "Nuss" prefers worrying his way through finals.

His former academic background lies covered in the shadows of Yeshiva Rabbi Israel Salanter and the Talmudical Academy. His future lies in the Rabbinate and the high school teaching profession.

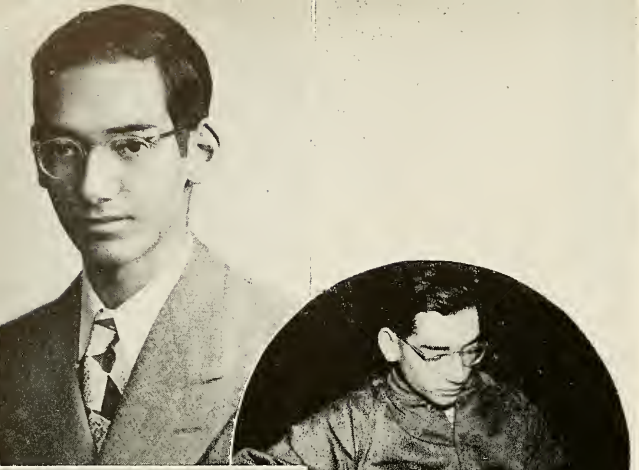


ORATZ, PAUL
New York, New York

The East Side "masmid" who made good and became secretary of the S.O.Y., Jarvis has won the admiration of his friends by being able to quote from any tractate—or at least the first lines. Working hard during the year and toiling ceaselessly during the summers, Paul is now much richer in experience and knowledge than when he entered college. Despite his erudition, his friends are confident that he will find success in the Rabbinate.

OSSIP, SEYMOUR
New York, New York

Seymore Ossip, called "Doc" by the disciples who are under his expert tutelage, has become a legendary figure among R.J.J. graduates. Tenaciously sticking to the T.A. plan, otherwise known as the Yeshiva Prep. program, he thus earned his undisputed entrance into Yeshiva College. Calculating his prosaic way through his major Math courses, he has found an escape in "Dark Rooms". His life ambition lies in proving Freud to be a fraud.



PALEYEFF, ISRAEL

New York, New York

Izzy, son of a beloved Rosh Yeshiva, has many attributes which make him excellent material for extra-curricular activities. He has combined an unmarried mathematical record with fantastic advertisements announcing all sorts of occasions and functions in a unique, unrivalled fashion. His acumen has been sharpened by intensive study in the art of "floor and rim" basketball. He is always on the floor and his shots always bounce off the rim. He is also one of the editors of the Maccabean. In all probability, he will follow in the footsteps of his father.

PARNES, JULIUS

New York, New York

"Teddy" as he is affectionately called by his friends, is an almost unusual manifestation of integration. He is proficient both in his Talmudic and secular studies. He expects to enter the Rabbinate and use his B.S. in Math and Physics to impress the Chairlady of some obscure sisterhood. One of the last barriers between the Dov Revel Hapoel Hamizrachi and social dancing, he serves as big brother to a Beth Jacob Shomeret. He absorbs music irrationally and expects to find the secret of the universe in some concert.

PELBERG, ABRAHAM

Philadephia, Pennsylvania

Leading exponent of Orthodox Jewry (to the nth power), "Abe" reigned supreme from the lofty confines of the fifth floor of the dormitory. Counselor to the "kiddies" and acting head of the Shaloth Sudos Committee, "Abe" tried to drag out all the unorthodox herrings from Dr. Litman's philosophy lectures. One of those erudite students who is always looking for "solid and practical" knowledge, Abe found a haven in Dr. Luchins Psych. courses. His immediate plans call for graduate school, Smicha, and the unification of the concepts of Orthodoxy to those of Gestalt Psychology.

PEYSER, PAUL
New York, New York

Where there is Paul there is Masmid. Where there is Masmid—where's Iz? An efficient chap, Paul, a Chemistry major, managed to synthesize enough time in Rabbi Lifschitz' "shiur" to get the Masmid out on time. A budding artist, Paul did all the artistic work in the Masmid, and supervised the layout (since this is the "senior funeral edition"—we are all now "philosophically dead") himself and his photographic work was the talk of the "wake". When the Vice-President of the senior class "got the call" to Arizona, Paul was elected to succeed him. An excellent orator with an innocuous singing voice, Paul should indeed go far.

PLESKIN, SIDNEY
Buffalo, New York

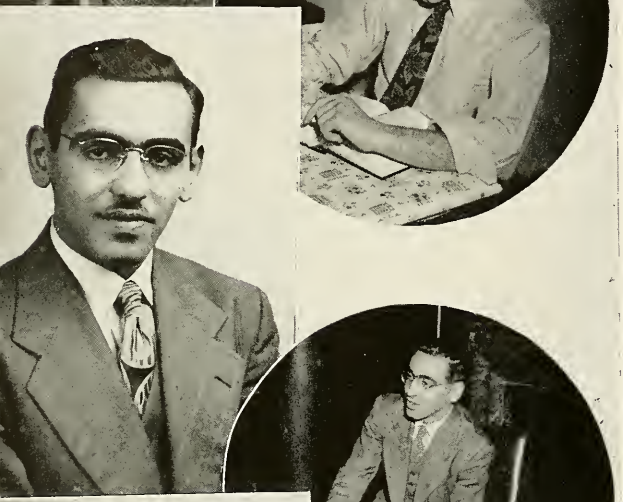
"Selig", our future "disc jockey", has made his "buggy" and recording machine another integral branch of our institution. Heading the Audio-Visual Education Society, a non-profit organization, and intending to make it his life's work, he claims that to get a good Gestalt in the "Tabula Rasa" of our children, recordings and slides are the "Ding—an—Sich" of the future. The only obstruction in his way, so far, has been the eternal problem plaguing the minds of all philosophers—"SUBSTANCE".

POLLOCK, HERBERT
Scranton, Pennsylvania

An expert with the test tubes and a living example of "synthesis", Herby finds no conflict between his membership in the Shomer Hadati and the chemistry lab. A true scientist, he came to Yeshiva after exploring the regions of Mesifta Chaim Berlin, Torah Vadaath of New York, and Central High and James Madison High of Scranton, Pennsylvania.

A devoted "Minyanite" in the early mornings, he can also be found late in the evenings peering at the stars through his horoscope.

Possessing the divine quality of "zitch fleish" Herby's ambition is to be graduated from the Teachers Institute and then to continue with graduate work in Chemistry.



RACKOVSKY, JUDAH
Miami, Florida

Leaving the sunny sandy stretches and bathing beauties of Miami Beach, upon being graduated from Miami Beach Senior High School, Judah migrated North to study Torah and English literature. The Yeshiva provided an inspirational atmosphere for his fertile imagination. Essentially a philogynist, he delights in expounding his hypnotic theories and psychological, aberrational tendencies in a regulated voice issuing from abdominal depths. His spare time is spent in the Dov Revel Chapter of the Hapoel Hamizrachi and in exercising his ambulatory powers. He intends to continue in Yeshiva and then enter a field of activity where sinecures predominate.

REPHUN, SHOLOM
Jersey City, New Jersey

"S.O.Y." for short (Sholom Organization of the Yeshiva), Sholom's motto was "Get up and do something for Judaism, and get up for the Minyan". This counselor went through hell (identified as rooms 312, 314, 308, 306 of the dormitory) to revitalize the sleepy Yeshiva Bochur. One of Yeshiva's more brilliant Talmudists. Sholom also majors in German and almost introduced the "3 cornered skull cap". Establishing an innovation by being the first "working S.O.Y." president, Sholom helped to form the successful Student Placement Service. A member of the Governing Board of the service, Sholom is a master at Yeshiva political intrigues. A nice guy to those who know him well, he is a potential "leader and preacher in Israel" (no reference to the institution at 122nd St.) Chas vichalila!

ROTH, SOL
New York, New York

Sol was very active in curricula subjects. One of J.B.'s satellites, he could be seen twinkling in the Beth Hamedrash any night. A mathematical tailor, Sol takes Math. seriously and considers it an integral part of his infinite series of existance. One of the derivatives of his college study was an attempt to reduce the platonic arguments into logical mathematical formulae. This occupation can be said to be responsible for his present association with certain psychology majors. Brilliant mathematician, talmudist and a nice guy — Sol should make an enlightened member of the Augdas Harabonim (and could they use one!)

RUBIN, MERRIL
Brookline, Massachusetts

Inconspicuous Mel, propounding the Rambam's philosophy of a healthy mind and a healthy body, is another member of Dr. Luchin's Sacred Order and "Red" Sarachek's mitey mites. An excellent collaborator on official reports (ask Iz Hyatt), Mel has successfully collaborated through his Psychology courses.

As chairman of Yeshiva's "Berkelyian" (it's still in the mind stage) football team, and as captain of the basketball team in his senior year, he has led Yeshiva to many a victory in the field of sports.

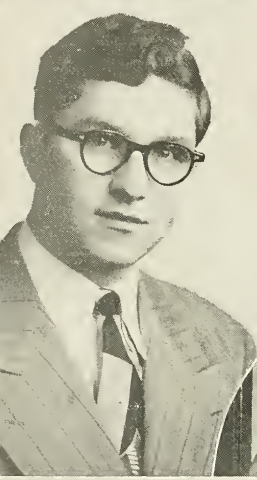
Stemming from Bah-stonian society and Hebrew Teachers College of Boston, he plans to return to his "hick" town as a mighty captain in Jewish life.

RUDOFF, STANLEY
Brooklyn, New York

"Stan" could always be seen lugging around some typewriters, boxes of candy, electric razors, etc., or clutching a munificent hoard of ten dollar bills in his capitalistic fist. Alert manager of the Y.C. Coop, "Stan" was responsible for the remarkable expansion of this institution from a mere candy counter to a veritable department store. An industrious student of Chemistry, he spent half of his time washing synthetic test tubes. Stanley also served as a Masmid Technical Editor and was one of the discordant voices of the Cheerless Cheering Squad. When last seen, he was rehearsing an effeminate part for the Dramatic show under the Beady eyes of an experienced teacher.

SABLE, JACK
Kingston, New York

A country boy who made good — relatively speaking — Jack has become dear to the hearts of the few who really understand him. This "precisely and seriously" prophet of Frankness has rubbed many an ego with his dynamic voice. As a member of the Debating Society, on-time head of the Dormitory Committee, and President of the International Relations Society (He just became a member of the American Association of Political Scientists) and founder of the "Ain Hochee Namie" Club, Jack has had ample opportunity to literally spread his personality. An active Dramatic Society member, Jack headed, and acted in, this years production, and thus had ample opportunity to make use of his supervisary and "make-up" abilities. A fervent Zionist, Jack worked with many junior groups in the city, and was Director of the Young Israel of Sunnyside. His future lies in Law.



SCHAPIRO, HENRY
Ottowa, Canada

Crossing the 49° north parallel of latitude into the United States from Ottowa, Hank found Yeshiva an excellent base of operations from which to plan his ambitious trip around the world. A Philosophy major, he is diligently and painstakingly searching for the miraculous philosopher's stone which will convert a Teacher's Institute teaching diploma into a lucrative enterprise yielding a million dollars yearly. No alchemist, even by the wildest stretch of the imagination, ever conceived of such a bold undertaking. Discard the idea, Hank!—Be satisfied with a million.

SCHNAIDMAN, MARVIN
New York, New York

The undisturbed smoldering sands of the arid Negev are peacefully enveloped in a serene dream of the past, unaware of the ominous rumblings across the ocean echoing from the heavy rocket waiting to be launched in the near future. No idle diversions occupy Mordecai. Equipped with armor supplied him by his favorite sports, thinking and talking, the Torah he has garnered in Yeshiva Rabbi Jacob Joseph and Yeshiva University, Shakespearean soliloquies, and official S'micha diploma,. he will establish his home on a Shomer Hadati K'vutzah in Eretz Yisroel. Make way you "Sabras".

SCHNIPPER, A. IRVING
Philadelphia, Pennsylvania

"Schnipp" will always be remembered for his cherubic smile which never failed to elevate the spirits of his fellow classmates. A product of the Quaker City, Irv personified the concept of brotherly love and won the respect of his friends by his native sincerity and integrity. An excellent student of History, Schnipp was the one who told Dr. Brody that it was so. Irv was active in Zionism, a member of Don Revel, and was responsible for a very successful year of intramural athletic activity. An ardent participant in school sports, "Schnipp" served on the "Commie" staff and was the most popular student-elect of Student Council. His future plans include graduate work in History.

SCHREIR, MAX
Brooklyn, New York

Cantor Max Schreir, a product of Mesifta, meets all the requirements for the practical Rabbinate. His voice is already colored with a sermonic tone, his shoes are always shined, and his white shirt is generally adorned with a flashy bow tie.

He never fails to cite great events from his vast store of personal experiences, and he recalls proudly the glance of acknowledgement he got from Dr. Belkin when he delivered to him a cup of coffee from the restaurant across the street.

The social sciences, his field of concentration, offer Max excellent opportunities to make use of his varied talents.

SHAPIRO, ABRAHAM
Passaic, New Jersey

"Shappy's" stay at Y.C. was anything but inactive. Besides being engaged (which is enough of a job for any man) "Shap" found time to be a member of the Yeshiva Varsity, class team, Cercle Francais, Mizrachi, "Commie", and leader of the T.I. Choral Group. "Shappy" served also as T.I. Vice-president and Managing Editor of the "Nir", and in between found time to tell Dr. Luchins about the numerous problems forthcoming from the family life of his distant cousins. Abe intends to enter the Hebrew educational field via teaching and will while away his spare time practicing "Shechita".

SIEGEL, CHARLES
Lancaster, Pennsylvania

Charlie is a Chemistry—Biology—Math. major and a political minor. A Lancaster end-product, Charles took the college by storm while serving as President of his class for the Freshman and Sophomore years. He was active as Debating Chairman, member of the "Commie" and "Masmid" staffs, Bio. Club, and was affiliated with Hapoel Hamizrachi. His favorite sport is swimming and ample opportunity was provided for participation in this recreation in the large tanks of formaldehide always present in the Bio. Lab. His future plans call for the acquisition of an M.D. degree. In his case, if pills won't help, he can always debate them into a recovery.

SINGER, JACOB
Brooklyn, New York

Rising out of the peaceful obscurity of the boiler room of the U.S.S. New Jersey, "Swaby Jake" managed to maintain the same high temperature throughout his college career. His excellent thespian and non-Kosher (hammy) talents served to amuse his classmates and professors — even, at times, Dr. Litman, and won him the lead in the dramatic Society Production. An avid student of Psychology and Philosophy — Dr. Luchins was his love and Dr. Litman his nemesis. This vice-pres. of the Psychology club was also a member in good standing of the Thurs. Nite — Audio-Visual — perceptive Club (movies). Jack could always be found in the dormitory arguing some sharp philo-psychological point with his buddy and worst critic, A. J. Weiss, at three o'clock in the morning. A great guy, Jack should go far — and let us get in some rest.

SKAIST, ELI
Richmond Hill, Long Island

Although generally inclined to reticence, Eli can be discovered almost at all times pacing back and forth in the halls or in the Beth Hamidrash, jovially swinging his key chain about the index figner while heatedly discussing a difficult point in the Talmud or philosophy with one of his companions. A warm spot in his heart is reserved for the Mesifta Rabbi Chaim Berlin, scene of his early experiences. An English major, he will regale his congregation with sermons synthetically composed of Talmudic Dialectic, Drydenian satire, and shadowy Miltonic metaphor.

SLOCHOWSKY, ABRAHAM
Bronx, New York

"Abe", better known as "Slug", is one of Bronx' many representatives to the Yeshiva. A hitch hiker's delight, "Slug" can be seen every evening after classes driving his gang home from school in one of Henry Ford's experimental designs.

A business man at heart, "Abe" can be found every summer behind a noted camp's concession counter earning his way through college.

Mechanically inclined, his interests lead him to delicate instruments and children. Receiving his Hebrew training at the Teachers Institute, "Abe" plans to mold the Jewish youth of America, and to go into the field of Hebrew teaching.

SLOMOWITZ, SOLOMON
Trenton, New Jersey

"Shloime," as he is known to his intimates, knows the hygienic "din" governing the amount of sleep required each day. A modest and unassuming individual, "Shloime" attained the Yeshiva "ideal" by harmoniously blending, in correct proportions, Young Israel and Shomer Hadati activities, with his Yeshiva studies. After four years of concentration in history, during which time he majored in Dr. Brody, he has come to realize that a doctor of medicine is his goal.

STERN, GERSHON
Montreal, Canada

This dynamic and idealistic Canadian became President of the Student Council on a platform supported by a washing machine. This helped him keep his record clean after incurring the wrath of the "super-crowned-divinities" on the lower level of the Yeshiva building. "Goish," as he is known to his Brooklyn friends, tried to run protozoa in a raised Hampton Court psychological maze. With the policy of a "lollypop" for all "sub-gartelians," his attitude of "I too am a President," and his almost limitless reserve of conversation, snapped the Student Council out of its lethargic "krechzability." This resuscitation caused the remarkable generation of energy which served to make this year the most pleasant and fruitful one for a long time. Gershon was also one of the founders of the Placement Service, as well as the personal initiator of various other extra-curricular activities. His future plans call for a career in Architecture.

WEISS, AARON J.
New York, New York

Class Psychologist, Philosopher, and Optimistic-Cynic, "A.J.", or "Unk," had numerous friends on all levels of Yeshiva society. Yeshiva's crusader for the rights of man in respect to woman (book forthcoming in the near future), this misogynistically inclined socialite disrupted many a Psych lecture with his sharp logical analysis. The power behind Dr. Luchin's throne, and a permanent member of Dr. Litman's Philosophical Trinity, "A.J." was one of the principal founders and first Chairman of the very successful Student Placement Service. President of the Psychology Club, Literary Editor of the Masmid, founder of the Weight-Lifting Club, Aaron found time to act as Business Manager of the Dramatic Society production, and made his first thespian appearance therein. An excellent conversationalist, his sympathetic demeanor, quick reparte and slow aphorisms endeared him to the hearts of his classmates. This chap with the keen insight intends to make Clinical Psychology his field, and to revise the Associationist-Gestaltistic positions on the basis of logical analysis.

WEXLER, STANLEY
Brooklyn, New York

Taking his cue from the intrepid missionaries in the Belgian Congo, Stan has taken upon himself the task of liberalizing the "Frume" elements in Beth Jacob and converting the "pride" of the Seminary. The 1948 edition of his Blue Book is an unending source of inspiration to his many disciples. Stan has lately emerged as one of the Talmudic pillars of the Beth Hamidrash. Among his many talents and abilities are singing, painting, and writing, all of which he hopes to apply in the Rabbinate.

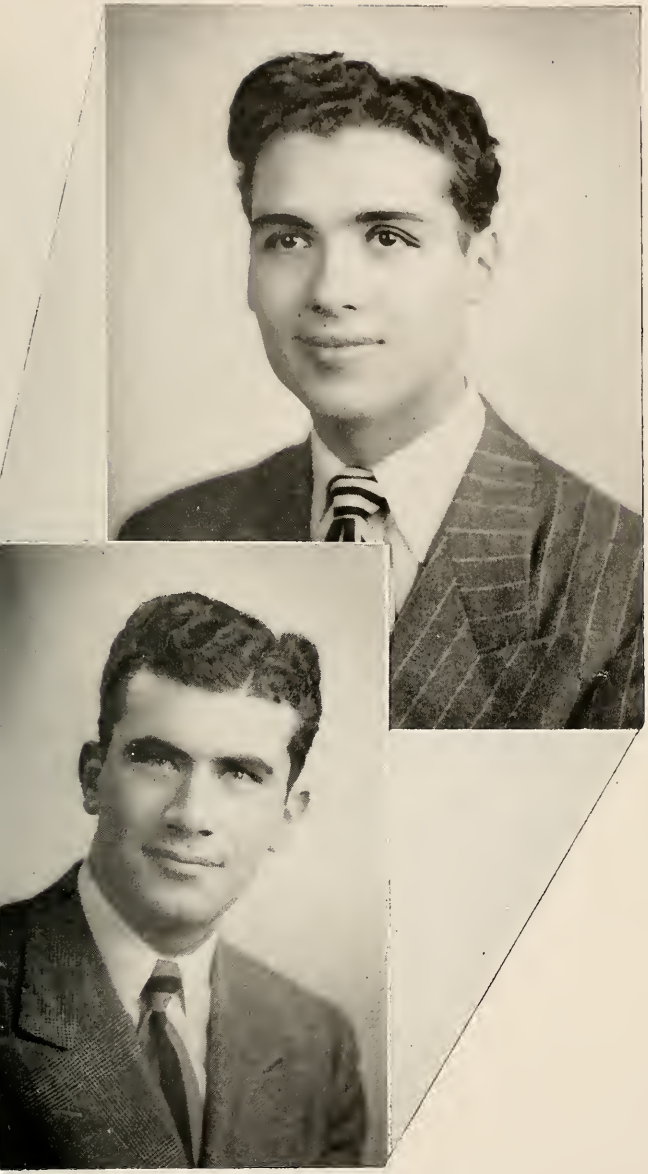
WILLNER, ERIC
Bronx, New York

A major in Hashomer Hadati and Talmud, whispers have, however, been circulating of late that Eric has been devoting a few minutes to Psychology. This Bronx Elui can and does speak with equal fluency.—and length—on every conceivable subject. In him Jewry will gain not only a talkative but also a sincere and idealistic leader.

ZIMMERMAN, PHILIP
New York, New York

"Zim" wasted no time in displaying his versatile talents upon entering Yeshiva from Stuyvesant High School. An avid chess player, he is Captain of the Yeshiva Chess Club, which has gained for itself an enviable reputation in intercollegiate chess circles. (Please, this is sworn to secrecy.) He is the vice-president of the Student Council and a member of the newly formed University Orchestra. Included among his hobbies are writing short-stories and poems and displaying his skill in secretly outwitting unsuspecting furniture and junk dealers who are secretly augmenting his growing library at a very nominal sum. He will secretly continue his studies at the Dov Revel Graduate School.

SENIOR CLASS OFFICERS



ISADORE HYATT, President

PAUL PEYSER, Vice-President

Message from Senior Class President

The Senior class this year was the largest graduating group in the history of Yeshiva University. Just as our school itself has been growing and expanding, so has our senior class followed through consistently and has done things in a larger and more mature manner than in previous years.

The incoming freshmen were immediately made to feel that this was the place they were going to call their 'happy home'. They were a bit shy, at first, but at the termination of freshmen orientation week, the newcomers had a feeling of 'belongingness' due to the genial hospitality of the upperclassmen.

The Senior-Alumni mixer was a tremendous success. Never before had this important function been so carefully organized and carried through so efficiently. The success was evident from the record turnout of both alumni and seniors.

Our culminating affair, the most beautiful and elaborate, was the Senior-Faculty reception. For the first time, Dr. Belkin himself, acted as host to the seniors and their friends. Fine entertainment was provided by the seniors and guests. The graduating class once more showed its relentless spirit and unyielding cooperation in raising its functions to the highest level.

I would like to take this opportunity to thank Joe Abelow and Jack M. Sable for taking such a devoted interest in the aforementioned affairs.

In Intramural activities the seniors showed no less strength. Though the competition was stiff, our class pushed forward to victory and became intramural champions in both basketball and volleyball.

These were only a few of the highlights in our graduating term, but in all the various minor activities our boys were always in there punching.

The senior class certainly aided greatly in upholding the standards of our University. It was indeed an honor and a pleasure to be the leader of such a group.

FRESHMAN YEAR

At 1 o'clock on a sunny afternoon in September 1944, a motley assortment of freshmen took their seats in room 404. Cheered by the fact that they were the largest entering class in the history of the school up to that time, they concentrated on the entrance exam. Question followed question, test followed test, and neighbor tried to follow neighbor until, after four hours of what proved to be the roughest work of their entire college careers, a half hour break was announced.

It was then that the neophytes were given the first bit of orientation to life at Yeshiva. Covering the four flights and the two concrete steps that constituted the school's campus in nothing flat, they found themselves in Harry's where coffee tasted like soup, soup like dishwater, and dishwater cost thirty cents a bowl. Yelling, "Give us Ptomaine, it's quicker", they paid their checks (they were very green at the time) and returned to the fourth floor torture chamber. Completely beaten, they left the institution several hours later, debating whether to serve their terms immediately or ten years later.

Upon being analyzed, classified, and confused, we started our four year stretch. The English professors wielded their surgical blue pencils and "dos dere bunch of bums" became "this here" group of scholars. Professor Linn took the first termers on a tour of "U.S.A." and the "Nation". Dr. Dikduk Fleischer taught both the niceties and the not-so niceties of the language. Meanwhile, the other English professor acted bard while the Kleiner pack of compositions on his desk increased mysteriously.

At about this time we men of distinction got sick of eating at Harry's and switched to Brenner's where we got even sicker. The people in the dorm began taking in transients and so a counsellor check system was inaugurated. Each floor in the dormitory had a supervisor who was so conscientious that he overlooked many infractions of the rules.

Even the non-credit courses took their pound of flesh as half the class memorized proverbs much to their Sar-row while the others were given the Finkelerian viewpoint on the burning question of whether "Shlomo was a good man". Some of us had a Hoenig of a Jewish History course while others compared notes with Dr. Griestein. "Cheburim for Chaverim" was the order of the day as we became hebraists under the tutelage of Drs. Churgin and Wind. Most of the students bore nobley the strain of Hebrew grammar while others yielded to Riga Mortis.

Charlie Siegel began making campaign speeches the second day of the term, and before we knew it, we had a class president. Max Raab won the vice-presidency on the curiosity ticket with the 48ers voting for him in an effort to find out who he was.

The pure Yeshiva men blushed to the tip of their Payos as Hygienic Dr Fried lectured on what was going on "Don dere". Sermons and the sex life of the amoeba were discussed as the Irosh Ryan riot in the speech classes. The talk changed to groans and grunts as we tried to touch our toes in Physical Education. The pounds of blubber were slowly turned into layers of fat as Doc Hurwitz did exercise for us.

Billy Herskowitz wasn't satisfied with only one day off for Chanukah; so he took a Christmas vacation, returning appendixless. Marty Applbaum tried to get up in the world but couldn't make the grade as he broke a leg doing the western roll.

Several of the naive ones took math in their search for good numbers while others found dates in a history making course with Dr. Brody. The former witnessed a dance of joy everytime Yuki would "funk shein un" while the latter found that history repeats itself. Isn't that so, Mr. Schnipper? Some of the Chem. students made good with a bang while others carted Dr. Levine through the course. The Atlases of Biology weren't able to kill a frog but pieces of anatomy went whizzing through the room as the students began throwing their knowledge around. The "wavefractionized" Physicians were advised by Radar to "drop de course".

Big time sports, the intramural five, composed of Izz Hyatt, Abe Shapiro, Alvin Fredman, Ralph Harari and Mel Rubin finished a resounding ? in the annual tourney. The class even placed men on the varsity as Myron Fenster and Jerry Abrams who contributed two points apiece to the teams aggregate of 1.100 points.

Some of the braver students tackled another language as if English wasn't foreign enough for them. A few attended Dr. Floch's classicals in Latin while others were up the Greek. "Spray it again" was the motto as "the human pony", Abraham Pelberg, pulled his classmates through the course. Dr. Brown attracted French students on the basis of his "courtesian" thesis, while professor "Mein Hut" Rosenberg sported the only three cornered Yarmulke in the institution. This German professor only allowed his students five minute leaves of absence because he knew the "beer" facts of life.

Displaying vast erudition, Herby Pion and Jake Blatt specialized in Baba Mayesios, while Jerry Abrams, Gabby Cohen and Seymour Schorr studied "Noshim". Stan Rudoff was coop-ed up in the room on the fourth floor while Billy Herskowitz and Lewis Ginsburg viewed Yeshiva by the dawn's early light as they became "Commentators". Teddy Kallner, Charlie Siegel and Myron Fenster showed that they were Masmidim by authoring "Terque Quaterque Beati" on the number racket. Sol Roth was busy with his studies. Gershon Stern, Aaron Weiss and Paul Peyser were as yet unknown entities, and Jack Singer was still in the boiler room of the U.S.S. New Jersey.

Synthesizing that all Israel is responsible for each other, the class emerged from its finals with good enough marks to enter its SOPHOMORE YEAR.

SOPHOMORE YEAR

Torn and tattered from its rookie year, and having completed its basic training successfully, the sophomore class, led by Charlie Siegel, once more invaded Yeshiva College. Inspired by the quartet, Hyatt, Peyser, Kurman and Shapiro, the battle cry "Mein hut er hat drie ecken" resounded through the halls, complemented by a prayer to the Deacon who went down.

Yes, the sophomore year is the toughest year in college as the old saying goes, and if there was anyone who wished to disprove this adage, Dr. Braun was there to prove it. God save the English translations and all the French refugees — non?

Dramatics being dropped from Yeshiva, the class flocked (as if we had a choice) to King Lear, Chaucer and Milton. This is the year we learned that the love of honor is more important than sub-gartelian pressures, and that the Collar cannot be broken, although a man's a man and all that. A pleasant memory is the English Lit. exam New Year's Eve.

The smell of formaldehyde still lingers in our memory as we think of the Bio. lab where we experienced our first sensations of murder, some of us who wouldn't even harm a fly. Those poor little frogs bouncing from one table to another one minute and lying dead the next, all for the sake of science. That's what drove Jake Blatt to the movies. And since we are on the subject, not to be outdone, we would like to pay a small tribute to the Lane, Gem and Empress, who helped play an important role in our synthetic synthesis.

As Sophomores, we stood on the threshold of a new era in our institution. Our school became a University. We now had a choice of seven schools in which to become scholars, leaders, and educators כן ירבו

Springtime came, and as experienced and mature sophomores, our curricular interests began to take concrete shape and form. The secret passwords of Jerry Abrams and Mike Fenster became Fetichism, Masochism and Freud. Through the endeavors of Professor Luchins they learned that according to the latest Levinsey report, there are some normal people in this world. It all depended through which frame of reference the subconscious manifested the id, as the libido battled the superego (don't read the above over again — it means the same to us as it means to you. It was probably written because of a childhood fixation).

The password of Sydney Pleskin became audio-visual. He was voted the man most likely to overpay on anything he bought.

"Uncle Archie" (Aaron J. Weiss to his friends) started out on his three year journey through room 301. Aristotelian and formal logic, Spinoza and Bergson still haven't shaken his belief in the intellectual inferiority of the opposite sex. His motto remains: "to be logical one must be logical; therefore, women are inferior to men".

Norman Jerenburg and "Bushy" Goldsmith began saluting each other in the halls with the famous historical quotations: "to be sure". Leaving Hamlet's problem of "to be or not to be" to Rackovsky and Caplan, they began research on the question whether it is so. Isn't that so?

We just remembered, Sol Roth asked us to mention his name. Sol Roth!

This year we received Canada's prize package, Samuel Lee Cohen, tax free. God's gift to the intelligentsia, he set up his office in the Concert Bureau.

Before we leave this year to posterity we must mention one more no-mention occasion — A tribute to Colonel Blimp who was appointed the new dormitory supervisor and is responsible for all emergency beds set up in the closets today.

Torn and tattered from our sophomore year, we left the Yeshiva with the battle cry, "Vat iss diss" resounding in our ears.

JUNIOR YEAR

Fifty Yeshiva men rose from the depths of the dark deep, "down dere" to the dazzling brightness of the Grecian mount upon whose peak perambulated the peripatetic, the last of the stentorian stalwarts. The group consisted of Sophomores, Juniors, Seniors, Sophists, just plain Greeks, Protagorarian Meshoririm, Rabbis, Gamzuists, Crechtzers, sub-gartelian motke boske mechanists, Bronx zoo seals, Parmenidian non-beings, mummified "hemlocked" imitations of existence, and . . . (The reader is urged to take a course in Philosophy if he wishes to supplement this list of "adjectivial" nouns).

In our freshman and sophomore years we had heard quite a lot about the man. So we said — each to himself — **ארדה נא ואראה.** We were not disappointed. Annihilation began to set in during the early symposiums A "Heracleitean" struggle between the throes of laughter and the chills of fear held sway in the midst of the "glued to the seats" open-mouthed listeners as the Litmanian "soliloquies" poured out Platonian "Dialogues", and turned them inside-outside. The spectres of the ancients alternately sprang to life, assuming the fleshy substance (small s) of their arch champion — Litman the Thalean; Litman the Pythagorean; Litman the Platonist; Litman the Aristotelian; Litman the Lucretian; Litman the Orthodox Jew; the Rabbi, the Humian, the Schopenhauerian, the Hegelian, the Rationalist, the Fisherman, the Mystic, the Biblical and Bialikian Commentator; Litman the all-in-all. But where was Litman the Ding-an-Sich? That was the classical problem.

In the catalogue the course was entitled Philosophy 1 & 2. That, however, was "only for popular consumption". With all due consideration for this much neglected thing called "truth", it should have been named: "Litman; one to infinity. Meloh Kol Ha Course Kevodo. Yaamod, Chazak."

The number of Psych. cases suddenly increased with the return of Abraham Luchins from the wars. With Abie came Benny, Morris, Georgie, and many other "noteworthy" and "illustrative" individuals.

The lectures were interfused with a "terminology that refreshes". Products of the JFWCIF (Joyce Farrel Windsor Company for the Illustration of Freud) became the new standard dictionaries and "reference" frames for the course. Thirty, or thereabouts, Schizos, lead by the head manic, Weiss, and the head howler, "superego Singer", sat on their second stages and gave oral expression to their repression.

Armed with thumbtacks and "doodled" pieces of paper, the psychologists roamed the halls searching for bewildered specimens who "willingly" submitted to "perceptive" eye strain.

Two important problems faced the poetically inclined of the advanced English course. One was of a theological, the other of a "metaphysical" nature. The theological problem was a rather devilish one but not too Satanic. Could the Miltonic disobedient angels reproduce? The "metaphysical" question, however, was a bit more complicated. Concisely, it could be phrased in the following manner: If Donne was not "Donne" when he was "Donne", then what was he when he was not "Donne"? Moreover, if Crashaw was burning in fiery love, how long would it take for him to be "Donne"?

The next question is apropos but a "horny" one. Who is the most "eunuch" character in the restoration comedy? We'll allow Dr. Fleischer to answer that one. After all, he was the one who gave us the assignment.

All year Litman had been telling us that public was private and private public. Then one fine final day, a member of the Philo. class was accused of stealing the final exams. The wrath of the Dean knew no limits and did not distinguish between innocent and guilty. Where was Litman's doctrine of public-private? Philosophy had lead another poor soul astray.

SOL ROTH!

The senior year was now breathing heavily upon our necks. Siegel and Stern began running around, campaigning, complaining and cajoling while Weiss calmly took things in his stride. After all, why become excited when you know that you won't be elected anyway?

Marcus attended the shiur on the "day of all harassed" (election day at Yeshiva). It cost him the election and saved him for many more Shiurim in the future.

Stern emerged victoriously as president of the Student Council, Zimmerman as vice-president, and Schnipper as secretary. Hyatt edged out his opponents for the presidency of the senior class. "Izz" was so amazed that he lost his "witz".

The commentator passed into the hands of editor-in-chief Herskowits and managing editor Fenster.

The MASMiD was taken over by Peyser, Hyatt, Weiss and Heifetz.

Most of us got a foreshadowing of what was in store for us, on the day of final judgment, when we would all "pass out of existence", by acting as ushers and page boys at the commencement exercises. A displacement of the tassel from right to left marked the end.

SENIOR YEAR

Look through the rest of the book — brother!!

SENIOR SMOKER

One of the major annual and social events of the fall term is the Freshman-Senior Smoker. Its primary aim, which is to welcome the incoming students and to acquaint them with the aims and ideals of our school and with its senior members, is usually carried to a successful conclusion. The seniors, who rarely miss the opportunity of taking advantage of any situation where they can demonstrate their thespian talents, interfuse the serious nature of this event with the humorous side to make the evening an enjoyable and memorable one. This year, due to the exceptional ability of some of the senior students, the affair fulfilled our expectations.

The Smoker began with a formal welcoming address by Jack Sable, a senior who is already prominent as a leader and a speaker. He informed the freshmen (who were by this time partaking of the physical necessities of life) of the high standard that a Yeshiva student must maintain throughout his life. He was followed by Abraham Pelberg, a senior not only in college but also in his Talmudic studies, who expounded on the synthesis which exists in our school between Yeshiva and College life.

Now the students were about ready for some entertainment, which began (thanks to Doc Hurwitz) with a magic show which was thoroughly appreciated. He was followed by one of our most talented student entertainers, Sonny Sklar, who, although "totally unprepared", performed exceptionally well and had to reappear for several encores. He, it was unanimously agreed, is a master of his art. Next, the famous quartet, led by "Izzy" Hyatt, composed of four of the senior students, who, during their sophomore year, made its appearance singing their theme song "The Deacon Went Down".

The planned part of the evening over, the students participated in extemporaneous humor and group singing which was terminated with the singing of the "Hatikvah".

The Freshmen, with a new sense of maturity (Most of them having partaken of cigarettes for the first time) and in extraordinary good humor, were already discussing their plans of initiating the freshmen of three years hence.

Eh Figaro

The Deacon Went Down . . .

Practical glee club work

With Doc there
the Dean's safe

Cross-section of the audience

One of the most interesting and successful events of the past year was the Senior Alumni Affair at which the alumni gathered together to sympathize with the seniors, and the seniors to get a glimpse into their own futures. Following the annual customary basketball game, which the varsity won, the alumni, accompanied by their wives, and the seniors with their friends, were admitted into the dining hall where refreshments were served. Rabbi George Cohen '42 served as Master of Ceremonies. After the introductory remarks, the Yeshiva College Orchestra was presented to the audience. Conducted by A. Petrushka '51, the recently organized orchestra played several pieces from the classics which were well received by the audience.

Rabbi Cohen then introduced Alvin Schiff '47, who presented a parody of the faculty. As an alumnus, he no longer feared the wrath of the professors, and consequently, his satirical verse, although written with discretion, was rather biting and entertaining.

The Dean entered into the spirit of the occasion with his several amusing remarks and expressed his satisfaction at being present.

After a little coaching, Menachim Mendel Fisher, the memorable humorist alumnus presently teaching Mathematics at C.C.N.Y., consented to present a sample of his talent. In his own inimitable fashion, he exposed the sad plight of a student who came to Washington Heights to visit the "Colusiem" and was side-tracked to Yeshiva College. His dramatization and antics had the crowd rolling in the proverbial aisles.

The seniors then presented their prize winning Class Night play depicting life in the inner sanctum of the Dean's office during exam week. This amusing take off on Gilbert and Sullivan's "Pirates of Penzance" was well received by the jovial audience. The seniors and the alumni then parted after spending a very enjoyable evening.

SENIOR ALUMNI DAY

Pirates of Yeshiva

and the rest of them

Give to the March of Dimes!

Literature

PAUL '48
PEYSER

Sketch of the Concentration Camp

A nightmare's dream, a horrible retreat
For hearts with ugly thoughts (that Satan's own
In fear would shrink) of crime whose cruelty
Would singe the Stygian mind of poet great,
Where scores and scores of pious men to death
Were put in burning oven's hot—too quick
For Death's slow hand to stamp that seal of life
"Martyr" for all posterity to see,
Where all that's good is bad and dies by Grace
A gruelling death, where all that's bad is good
And lives by smiles of hate and lustful love.

MARTIN APPLBAUM

Legislating with Regard to Racial and Religious Discrimination

EMANUEL RACKMAN

Law and morality are, at one and the same time, both the cause and the effect of each other. Frequently a legislature enacts into law a rule of conduct long approved by existing mores. The statute then only adds sanction to our already honored practice. Thus cheating was frowned upon by society before legal actions for fraud were available to an aggrieved party. Often, however, the new enactment purports to improve the social attitudes of members of the community and thus elevate the prevailing standard of social behavior. In such a case many citizens even try to resist the enactment and impede its enforcement. But gradually the law affects the mores and a change for the better is noted. Thus laws requiring employers to take numerous precautions for the safety of their employees, though opposed violently for many years, ultimately so influenced morality that employers began to vie with each other for safety records as a badge of esteem.

The Talmud affords us with many illustrations of this dual role of law.

It tells us that sometimes wrongful conduct will not result in legal liability even though the act is morally reprehensible. The wrongdoer, in such a case, may have to account only to a heavenly tribunal. Centuries later, however, Jewish courts incorporated liability for such conduct into positive law and rendered judgments against defendants who in Talmudic times would have avoided payment. This indicates how the wider acceptance of a moral principle by the community influences legal development. Conduct once regarded as only immoral is ultimately regarded as illegal.

Yet, most of Jewish law is designed rather to influence the mores of the people. It might be said that that is its primary purpose. And America is very much in need of an affirmation of this view.

That Jewish law is interested in the improvement of the mores of the people can be gleaned from almost every volume of the Talmud. One illustration will suffice. Every amateur, as well as expert, in the sea of Talmudic literature is familiar with the discussion pertaining to "Yeush Sheloh Midaas". It was the established rule that if a man found property which was totally unidentifiable, he might keep the trove. The law presumed that the owner had abandoned hope of ever recovering his loss. On the basis of this presumption, the property was regarded as ownerless, and as in the case of all ownerless property, the finder could acquire title by the performance of some possessory act. Yet, what if the finder discovered the property before the owner became aware of his loss? When the finder took possession of the trove, the property was not yet ownerless. The owner was not yet apprised of his misfortune and could not be presumed to have abandoned hope of recovering it. In such a case it was held that the finder did not acquire title to the trove. As medieval commentators point out, this rule applied even if subsequently the real owner became aware of his loss and abandoned hope of recovery. For sundry juridical reasons, the finder is forever under obligation to return the property.

Now, this principle of law could hardly ever become the subject of a litigated dispute. Since the rule pertains only to property which was not identifiable, how could the real owner recover possession of that which once belonged to him? But at the same time the finder was precluded from using the property unless he had knowledge that the loser had abandoned hope of recovering it before the finder took possession. In other words, wehave a rule of law which could rarely become the subject of a lawsuit. But the effect of the rule was that a person could hardly ever retain found property as his own and few finders could indulge in the hope that they might keep what they discover. Through such a rule the mores of the people with regard to lost property were improved for the rule was an essential part of the education of Jews throughout the ages.

Alas that American jurists find it so difficult to fully exploit this power of law as the cause of morality!

In connection with legislation on the subject of civil rights, many jurists argue that it is folly

to legislate against racial and religious discrimination. They say that one cannot legislate prejudice out of human hearts. Since the mores of our country do not yet strongly condemn racial and religious discrimination, they feel that legislation outlawing anti-Semitism, restrictive covenants, and discrimination in employment and education, cannot be effective. They urge proponents of such legislation to wait until the prevailing morality on these issues is improved, and then by the general will of the American public such enactments will become a reality. On practical grounds it is said that if such laws are passed and the general will of the community does not yet approve of them, such laws will become a mockery. By way of illustration, the argument points to the dastardly fashion in which Southern states have subverted the language and intent of the thirteenth, fourteenth, and fifteenth Amendments to the Federal Constitution. If, however, opponents of such legislation would only recognize that law can be a constructive force in the development of social morality, they would not hesitate to support the legislation. Of course laws which are derived from the prevailing morality will enjoy easier enforcement than laws which are resisted by large immoral elements in society. But when the law is on the statute-books, every bit of enforcement, no matter how rare, tends to improve the mores of the people. No better illustration was afforded us this year than the decision of the United States Supreme Court which ordered the University of Oklahoma to admit a Negro to its Law School in spite of the "Jim Crow" practice of that State in education. The decision by the court, which might be regarded as the statement of either an old or a new legal principle, immediately prompted another university to modify its "Jim Crow" practices. The State of Oklahoma may or may not accept the mandate of the highest court of the land. It may seek means of evading the mandate of the tribunal. But the articulation of the law by the Court already had an effect upon the prevailing mores. And every inroad that can be made into existing prejudices by legal process has the effect of generating more universal acceptance of the ideology behind the rules.

Hitler was fully aware of this phenomenon. He used laws in order to corrupt the attitude of his people toward minority groups. He relied not alone upon the nascent anti-Semitism of Central Europeans. By means of legislation which gave certain persons inferior status, he aimed to further debase the prevailing attitude toward such persons. He succeeded to the extent that he was able to kill millions of them without a word of protest from anyone. But the democracies hesitate to use the same wisdom for a benign purpose.

As a matter of fact the dearth of laws in the United States outlawing racial and religious discrimination helps to promote intolerance. Thus a judge in Chicago recently charged a jury with the instruction that it was no crime in our country to be Anti-Semitic. How much damage that mere utterance can do! And an American Military Tribunal in Nurenberg last year held that it was not a crime against humanity to confiscate one's property on racial or religious grounds. Would American judges have dared to state such a conclusion if they had been reared in a state which exercised sanctions to rid itself of bigotry?

The interaction between the law and morality is similiar to that of the interaction between political and social institutions and political and social ideas. They are all causes and effects of each other. And there is no reason for America ever to delay enactment into law of a good policy simply because the prevailing morality is not yet fully prepared for its acceptance.

THE JEWISH DIETARY LAWS VERIFIED BY SCIENCE

JACOB J. BLATT

(The farther we enter into understanding of the world about us, the better we shall be able to understand the injunctions of our faith") "Natural Science in Israel Of Tomorrow".

Prof. Bruno Kisch

In our code of Jewish Laws ("קצור שלחן ערוך"), chapter XXXII, we find the rules concerning one's physical well-being. Part One states the following: "Since it is a requirement from G-d that the body of man be healthy and perfect, it is therefore necessary for man to shun things that tend to injure his body; and thus it is written: "Take you therefore good heed of your souls" (Deut. *IV* 15)

Our Bible has a religious regard for health and for everything that contributes towards its support and promotion. Our Bible teaches us that life is sacred, a gift of G-d, and the scrupulous care of it is, therefore, the most imperative duty of man. Sanitary laws given to us by G-d are placed alongside our most important religious and civil laws, and their violation is regarded a serious offense in the sight of G-d. Our Bible indicates not only the religious and moral duties a man should comply with but also the food a man should eat and the contaminations he should avoid, so that our health may be secured, our sufferings diminished and our life prolonged.

It is my purpose in this article to show how science today is verifying the wisdom of the Bibical injunctions forbidding the eating and touching of various animals. In the adherence to these Biblical laws and commandments lies one of the secrets of the survival of the Jewish nation.

The reader must understand that I do not believe that one should say, 'I do not eat pork because it is detrimental to health." On the contrary, one must not eat pork because the Lord has forbidden it. David L. Macht in his article, "Scientific Aspects of the Jewish Dietary Laws," points out the following: "To the faithful Jew it is a matter of obvious truth, as it is to every religious person of any faith, that whatever has been commanded by the Deity who is the Absolute Truth and Absolute Good, must "ipso facto" be useful and desirable and beneficient from every point of view, spiritual and physical. Hence it should not be surprising that the dietary laws are wholesome."

In other words, the laws that G-d has given us are not only for the good of our spiritual health but for our physical health as well. One cannot find a law that is detrimental to the physical well-being of man. Even the sacrifices of man to religion, for example, the fast days, that were thought at one time to be physically unhealthy, have been proven to be a contributing factor to the good health of an individual. Today, the Biblical dietary laws and injunctions are regarded by both Jews and Gentiles as measures of great practical hygienic value.

Let us now see to what extent science verifies the Jewish dietary laws. Three thousand, two hundred and sixty years ago there were no microscopes. There were hardly any scientific implements of experiment and investigation at all. The science of Bacteriology was definitely unknown to the people of that time. It was at that time that the Torah gave us the definite table of living creatures that we might or might not eat. Certain signs were established to differentiate between the permissable and the prohibited animals. No one at that time knew of any definite physical danger in the prohibited animals. They believed that avoiding these creatures helped strengthen their souls and caused no physical harm.

Our recent science, with the aid of the newly perfected microscopes, has begun to discover many micro-organisms in the flesh of certain of the prohibited creatures which endanger the health of humans consuming them. Numerous works have been written dealing with the medical and hygienic laws of the Torah. I can only mention here some of the more outstanding facts in this field.

Let us first take the pig. The Bible (Leviticus XI 8 states the following: "And the swine because he divides the hoof, and is cloven footed, but he chews not the cud; he is unclean to you.

Of their flesh ye shall not eat and their carcass ye shall not touch." The flesh of a hog (suinus) is as tasteful and nourishing as most meats. It contains a high protein and mineral value. Science, however, has found in the hog, trichina, which causes Trichinosis. This parasite can only be killed at a temperature maintained at 80° C. for six hours. It remains alive when taken into the human body, since our digestive juices are not strong enough to kill it. Trichina breeds in the abdomen, pushes its way through the intestinal walls into the muscles where it cannot be reached. It continues to multiply and then poisons the system, causing painful sufferings until the victim dies. There have been many epidemics of Trichinosis in American history, since pigs have always ranked high as meat animals.

Although trichina is not found in every hog, it is found only in hogs and never in the goat, the ox or the kid.

The oyster, and edible bivalve shellfish of the genus, Ostrea, is usually located in the mouths of rivers, in partially enclosed waters made brackish by drainage from the land. These areas are favorable grounds for the oysters because datoms and other microscopic life breed in the same vicinity and are food for the oysters. The oyster also harbors a fever-causing bacillus including the typhoid bacillus. (Bacillus typhosus)

The mollusk is a member of the phylum of invertebrates with a soft jellylike body within a hard skeletal shell, as oysters. The eating of its flesh and many other lower animals may lead to urticaria and other skin infections of the neurotic type.

There are four sentences in the Torah about clean and unclean fishes: 'This ye may eat of all that are in the waters; all that have fins and scales in the water, in the seas and in the rivers, them ye may eat. But all that have not fins and scales in the seas, in the rivers, of whatever moves in the waters, and of any living thing which is in the waters shall be an abomination to you; of their flesh ye shall not eat, and their carcasses you shall have in abomination. Whatever has not fins and scales in the waters, shall be an abomination to you." (Leviticus XI 9-12)

Science has discovered many substances harmful to human health in many of the forbidden aquatic creatures. There is, for instance the thorn fish (prickly skinned) of which there are over one hundred varieties, including the sea-urchin, the sea-cucumber and others, having a needle-like shield which is poisonous. There are fish of the family Tetraodon ginnosus whose flesh contains poisonous alkaloids which when eaten produce a dangerous disease called Giguatra. Some of the members of this family of fish are the globe fish, trigger fish and porcupine fish.

I would like to cite one example of many, where the observance of the law of clean and unclean fish saved many lives. In 1902, in Charkoff, Russia, an epidemic of an unknown fever raged throughout the city. Investigation proved that the source of this fever was a certain fish then frequenting the nearby waters. The only people in the city who were not affected by the epidemic were the observant Jews, who had not used the fish because it did not answer the Biblical description of the edible kind.

There are eight animals listed in the Bible that are declared unfit to touch when dead as well as being prohibited as food. The Bible states that a Jew who touches the carcass of one of these creatures shall be unclean for the whole day, shall not mingle with the people until evening and then only after he has washed his clothing and bathed himself in flowing water.

Among these eight animals we find the mouse and the rat. It is a known fact that the English black rat, the Musrattus is a disease carrying murine. In fact modern governments have expended every effort to prevent rat migration on commercial ships. Mice are the carriers of the bubonic plague, (Black Death), a disease so devastating that six hundred years ago it swept over Europe and carried off one-fourth of its population.

In reference to the hare, rabbit and other rodents who cheweth the cud but parteth not the hoof, the Bible commands, (Leviticus XI 8) "Of their flesh ye shall not eat and their carcass ye shall not touch; they are unclean to you."

The Lepus cuniculus or rabbit is a well known burrowing rodent. This rodent is the carrier of Tularemia, an acute infectious disease caused by Bacterium tularense. This germ is transmitted to man from an infected rodent by a blood-sucking tick, or by contamination of the hands with the body fluids of infected rodents.

Our laws of "Shehita" concerning the slaughtering of animals intended for consumption as food have been explained in various ways, including the humanistic and philosophic viewpoints. I am concerned here with the aspect of health. It has been proven that the Jewish method of slaughtering is a safeguard to the health of the individual; that the flesh of animals slaughtered by the Jewish method remains unspoiled thrice as long as any other; that meat from which the blood has been lost can be preserved longest; that blood is not a food but is unhealthy to consume, and can only be used as a medicine in certain illnesses; that inhalations of a general anesthetic such as ether or chloroform produces bio-chemical changes in the animal body, dissolving the lepoids and interfering with the wholesomeness of the meat; that "salting" of the dead animal is a remarkable provision for preserving health, since the blood immediately after death is rapidly invaded by microbial germs and spreads infection throughout the rest of the tissues.

The above facts and many others have been found to coincide with the health aspects of the laws of "shehita"; yet the most remarkable of allthe laws is the required ritual inspection of the lungs by which every "shochet" determines whether the animal he has slaughtered may be eaten ("bedika). The law requires the "shochet" to look for certain signs, which if found, indicate that the animal was suffering from a disease which would ultimately have caused its death within a year's time; it is therefore called "trefah", unfit to be eaten. This requirement of examining the lungs is for cattle only and not fowls, even though fowls are also subject to disease of the lungs. We can deduce from this fact that the Torah saw little danger in the lung trouble of fowls, since no "bedika" was necessary. In order to appreciate fully this differentiation of our laws of "bedika" in respect to health, we must acquaint ourselves with the infectious disease of the lungs, Tuberculosis. There are several different types of Tuberculosis. The types affecting man are the humane and the bovine which is found in cattle. The third type is the avian which occurs very rarely in humans. In children the bovine type is dangerous because children have had no time to develop adequate immunity to this tubercle bacillus. The bovine type which is found in cattle and is virulent in man is looked for in cattle by the "shochet" in accordance with the laws of the Torah, while the avian type found in fowls and which hardly ever occurs in humans is not looked for by the "shochet".

We may readily see therefore, the dependability of Jewish dietetical laws which is recognized today by many famous non-Jewish hospitals where meat prepared by the Jewish rite is used.

In conclusion, I would like to explain that all the above mentioned laws were given to us in the sense of the statement, "For I am the Lord thy healer", because they concern themselves with dangers that man could not discover in thousands of years and from which, even when he did discover them, he failed to protect himself unless as a religious duty.

My purpose in bringing these proofs of the Jewish dietary laws verified by science has been to show that our laws of the Torah are true; that nature and science verify them, and that in them lies the protection of our nation from the spiritual and physical effects of harmful elements.

HERE WE GO AGAIN

A. A. DAVIDSON

The School of Jewish Studies in Chicago, sponsored by the leading Conservative and Reformed congregations of that great city noted for the high velocity of its wind, has published an annual. Tastefully decorated on the outside with Magen Davids and on the inside with photographs of the faculty, it contains several articles written by the future temple teachers. One of the articles calls for the convening of a Sanhedrin. If calling alone would suffice to convene it, the Sanhedrin would be well-established by now, for scarcely a year goes by without someone lifting up his voice and calling for it. We learn from a reliable authority that a number of leading Anglo-Jewish publications have regular prepared formats which are used for such stories.

"RABBI CALLS FOR NEW SANHEDRIN

In a Friday-night sermon at Temple . . . Rabbi . . . . . Called for the convening of a modern Sanhedrin to reinterpret and re-formulate Jewish laws in accordance with the needs and spirit of modern times.

'In light of the strides made by scientific research', declared Rabbi . . . . . ."

Something like that. Is it not rather curious that these calls almost always come from the non-orthodox camp? If ancient laws have ceased to be valid, can any Sanhedrin make them less so. If the individual, the congregation, or the generation, can decide what laws are to be kept and what discarded, then where is the need for or use of a Sanhedrin? The continued clamoring on this point may indicate that the would-be Sanhedrin-callers are not so completely at ease with their religious ideas as would appear. Can it be they have doubts as to how authoritative their reforms or lapses from strict observance may be? Would they like to have approval of a higher sort than that afforded by the Central Conference of American Rabbis, or the Rabbinical Assembly?

They are fishing in dangerous waters; they may find they have a leviathan on the hook if care is not taken. If they agree that a summons should be issued for the gathering of religious authorities, they will have to agree to submit to their decisions, or else why bother at all? And suppose this Sanhedrin clamps the bit between its teeth, and decides not to go along with the free-and-easy type of Judaism—what happens then? Our lusty-lunged friends always assume that their Sanhedrin will make the laws easier, but just suppose it doesn't. It may be that, awed by the dignity of their position, the members of this body may decide that riding a street-car on the Sabbath and eating government-inspected non-kosher meat is *not* permitted. It may be that in reinterpreting and re-formulating the rules in accordance with the needs of modern times, they might vote that these needs require more observance, and not less. And if this shoud happen, would those who call, obey?

Perhaps they intend to confine this Sanhedrin to those whom they can trust to share their point of view. This has been done. Several of the sanhedriot were convened in the mid-nineteenth century by the "liberal" rabbinate of Germany and Austria-Hungary—only they were called "synods", that word having a more familiar ring to Lutheran ears. These rabbis deliberated very solemnly and very learnedly. They declared (for example) that it was permissable for warm water to be used in a mikva—and yet it seems that "liberal" Jews and Jewesses do not use the mikva anymore, warm water or not. Bubble bath powder and free dishes could not draw them. And these "synods", after due consideration, voted that "circumcision was not a sacrament", and that the Jewishness of an uncircumcised Jew was not to be questioned. Geiger of Germany referred to *brit mila* as "a barbarous and bloody rite", and Krauskopf of Baltimore denounced it as "that ceremony of which we cannot speak. . .without a blush mantling our cheeks, and whose sole excuse is that it was supposedly instituted by Abraham". But, somehow, circumcision continues in favour even among the most "liberal" of "liberals"—and even among gentiles!

Nor are we done. These "synods" did further highly resolve that prayers for a restoration of Zion were incompatable with loyalty to the Kingdom of Wurtemburg, or the Grand Duchy of Sonderberg-Umlat, and caused said prayers to be stricken from the prayerbook. And yet we have the

paradox of innumerable Zionist leaders who, as "rabbis", lead their congregations in prayer from these very same mutilated books!

At first these people justified themselves by professing to base all their changes on the Talmud. They even found a magic word therein—do you know what it was? *"Prosbul"!* Because Hillel had instituted the *"prosbul"*, every change was legal. Eventually this change became unnecessary; a generation arose that didn't know a *"prosbul"* from a *"kal v'chomer"*. By the turn of the century the reform movement found itself with nothing left to reform. The famous "Pittsburgh Platform" of '88, which reduced Judaism to being "agin sin"—in a broadminded way—was adopted by the Central Conference of American Rabbis. But after sixty years, the CCAR has finally come to the conclusion that the *Shechina* did not, after all, descend upon their meeting at that time. A recent rabbinic writer in the magazine, "Liberal Judaism", went so far as to make this flat statement: "Pork and pork products should not appear on the table". If this isn't the dead hand of clericalism, the black spectre of reaction, then we don't know what is. Brethren of the Mosaic Persuasion! The handwriting is on the wall! You convene your Sanhedrin at your own risk!

Personally, we wouldn't bother. Why pay a lot of hotel bills and auditorium rent just to be told:

1. It's all right to do something that you're doing anyway.
2. It's unnecessary to do a certain thing that you have no intention of doing.
   Or, just possibly—
3. It would be a good idea to observe something else that you wouldn't observe in a million years.

A Sanhedrin that has to contend with that amorphous monster, "The Spirit of the Times", would need to be a perpetual body, like the French Academy eternally revising its dictionary, or the workmen on the George Washington Bridge, forever painting the span. Semantics change, bridges rust, men die, the Spirit of the Times is a great amoeba. Only the Torah is eternal and constant. Only he who recognizes this principle, and he alone, may profitably call for the convening of sanhedriot. Who does not, wastes his time and energy in striving after wind.

So try again, students. How about an essay on "The Jewish Heritage", or Antisemitism"?

CRITERIA IN THE RESOLUTION OF THE CONFLICT BETWEEN SCIENCE AND HALACHA

NORMAN LAMM

The phenomenal growth of science in the nineteenth and twentieth centuries, and the concomitant propagation and popularization of the mechanistic system which came to represent the philosophy of natural science, has long been a cause for uneasiness among people who were acquainted with scientific findings and, at the same time, had religious leanings. There were, as there are yet today, two sore spots of conflict and contradiction. One included the discoveries and conclusions of natural science, such as the biological and geological, which contradicted particulars of the Bible; the other was the heretical quality of the metaphysics or philosophy that developed as a result of these discoveries.

From the time the initial force of conflict burst into the open and caused many people to feel that they were becoming intellectual schizophrenics, the conflict has continued to our own day not only by dint of its own inherent inertia, but by momentum gained with every additional scientific advancement which had a bearing upon religious principles or dogma. The past few decades have seen many attempts to reconciliate the two opposing groups; the solutions offered were in some cases factual, in some fictional, some excellent, and some poor. While some "solutions" were to scrap religion as something "antiquated", others proposed either to compromise between the two or to show that the principles and hypotheses of science were sympathetic with the essence of religion.

Whether or not any of the solutions proposed in the past few decades are tenable, is, however, of no great concern to us now. It is noteworthy that in the discussions of the relationships of and conflicts between science and religion, one important stone has been left unturned. While the points of conflict themselves have been discussed rather thoroughly, the **approach** of religion to the entire problem has been almost completely neglected. It is probable that in the approach lies half of the solution of the problem. What is of interest now it not what religion thinks of science, but what religion thinks of religion's conflicts with science.

Before continuing, however, it is necessary to qualify and define the term "religion" as it will be used in this article. When I say "religion", I do not wish to imply the common denominator of that wide, heterogeneous range of spiritual forces and precepts, whether solid or amorphous, which through the ages have become known as "religion". Nor is it appropriate to define religion, as it is used here, as "Judaism"; the latter term itself needs extensive definition, since it can be brought to represent a dozen different types of morals, ethics, and beliefs, all parading under the banner of "Judaism" and laying sole claim to its trademark. What I mean when I say "religion" is that form of belief and practice which centers itself about the huge body of Jewish tradition, as delineated in the Halacha, including all its moral, ethical, and legalistic aspects, which the Jewish people have, as a whole, inherited from Moses who received it by divine inspiration at Sinai. All aspects and particulars of this form of belief and practice emanate from this tradition, and are inseparable parts of it. In general, it includes all of the Halacha, with all its implications. Probably we should substitute "Halacha" or "Halachism" for "religion". At any rate, it is hoped that the reader will bear in mind that when the word "religion" is used in this article, it refers to Halacha, unless explicitly stated otherwise.

The approaches to our problem and its solution can be grouped into three categories, which are generally sufficient to include most of the modern trends. The first, by far the simplest, chooses either extreme without qualifications. The other extreme is denied, again without qualifications, or completely disregarded. The simplicity, in this case, bespeaks its fallacy; in his haste to eliminate the difficulty of having to reconcile two seemingly contradictory ideologies, the proponent of such an approach runs into the greater difficulty of denying either physical nature or human nature. Such an approach, whether partisan to religion and belligerent to science, or vice-versa, is inherently fallacious and not worthy of any lengthy discussion.

The second approach is one which is rapidly being accepted as the "favorite son" of the twentieth century. This approach, which is distintively psychological, does not betray any special interest in either religion or science. Whether science contradicts religion or whether religion respects scientific method is a problem for the academician. What interests the proponent of this approach is not the objective value of either system, but the subjective stability of the potential believer who respects the findings and conclusions of science. As long as people are confused and bewildered by the battle between the two giants, religion and science, the proponent of this method finds happy hunting grounds. Unlike the hunter however, he uses the axe indiscriminately rather than aim discreetly. If Darwinism bothers modern man, then the Story of Creation must be "reconstructed" or entirely eliminated. So, too, Genesis, Divine Revelation, moral codes, and countless other precepts of religion, especially Halacha, are sacrificed on the altar of man's "peace of mind". With a literary flourish, psychoanalysis and psychotherapy are announced as the partners and successors to religion in its original form. Finally, with religion emaciated to a bare minimum, our friend finds that what is left over does not, to any great extent, deny the teachings of science; these vestiges of religion are then regarded as tolerable, and, with the problem of religion versus science gone, man can again face life with equanimity and peace of mind. This Romantic approach is, by sheer force of its popularity, worthy of special discussion and elaboration. It is this approach which stands in almost direct contrast to the approach of Halacha, and will, therefore, be discussed in the following paragraphs as a study of its contrast with the Halachic approach.

The third approach, that which the writer believes is, and should be, the approach of Halacha and its adherents to the problem of conflict with science, is inherently dynamic.

Unlike the Romantic approach, the approach of Halacha is essentially realistic. Halacha, unlike the religion sought by a Rousseau, is not a spiritual drug which allows its followers to fall into a deep, calm spiritual slumber. The serenity of the churchyard, the unnatural reassuring calm of the house of worship, the quiet in the religionist's heart, and the tranquility of his mind, are phenomena which are strange to the essence of Halacha. Halacha does not face all phenomenological existence in a spiritually somnabulistic state. While the greatness of other religions lies in the peace of mind and undisturbed faith of the religionist, the heights of the religious experience of the follower of Halacha are reached in just the opposite phases — conflict, the striving for spiritual attainment rather the attainment itself; dynamic faith and antithesis are the contributors to the greatness and beauty of Halacha.

The respected and honored teacher of the writer, Rabbi Dr. J. B. Soloveitchik, writes in his "Ish Ha'halacha" (Talpioth, Vol. 1, No. 3-4, P. 653, footnote):
„במקום שאתה מוצא תסבכתה, אתה מוצא גדלותה. החוויה הדתית היא בראשיה ועד סופה אנטינומית ואנתיטית".

"Where you find its (religion's) confusion, you find its greatness. Religious experience is, from beginning to end, antonymous and antithetic." In the very quintessence of Halacha, these antitheses and conflicts are self-evident; the transcendentality of G-d and His closeness to man, love of G-d and fear of G-d, impermanence and eternity, predetermination and free will, all these opposing ideas and principles battle for supremacy in the conscience of the man of Halacha. Halachism is not an escape, a place of refuge for broken spirits and frustrated souls; it is, like gas molecules in a closed container, in constant motion, involved in self-collisions and dynamic continuation. This is not the weak spot of Halacha; on the contrary, it denotes its greatness and very essence.

It is not surprising, therefore, that all the various conflicting opinions, such as would have broken any other religious system, have not only left Halacha intact, but, what is more, have strengthened it beyond limit. The great legal battle between, let us say, a Hillel and a Shammai, would have permanently split any other religioun into two irreconcilable divisions which would have developed into nuclei for the formation of new denominations. Yet the effect of the controversies between these two schools is well known Halacha consequently developed into the strong and powerful force that it is. The disputes of Rava and Abaye, Rav and Shmuel, Rashi and the Tosaphists, Maimonides and the Raaved, and all the other Halachic controversies of the Tanaim, Amoraim, Rishonim and Acharonim, served to strengthen Halacha rather than weaken it. Halacha thrives just on such conflicts, disputes, and antitheses.

Halacha takes the same approach to conflicts between religion and science as it does to its internal conflicts. Halacha can not be inherently antagonistic to natural science, since Nature is the handiwork of G-d, and is therefore to be considered holy.

The object and purpose of the believer and practitioner of Halacha is to corroborate a priori principles by a posteriori knowledge. By this is meant, that the man of Halacha faces life fortified with his a priori Halachic taradition, and deems it his purpose to corroborate, make feasible, and relate the Halacha concepts and principles to al phenomenological existence with which he is acquainted a posteriori. The man of Halacha has been compared*, in this respect, to the non-Euclidean geometers, Riemann and Lubatchevsky. Their system of non-Euclidean space was, at first, only a fantasy—that is, it was merely a consistent, logical system which, it seemed, did not apply to true space. It was not until many years later that new theories and confirmatory experiments in relativity bore out the truth of their non-Euclidian geometry. So too, our man of Halacha faces existence armed with an ideology; he struggles to make it real. If his ideology and proven reality were already identical, then the main goal of the man of Halacha would disappear. Conflict, therefore, is his sole job and only employment. Halachic disputes and conflicts between Halachic principles and science are thus the forces which, through the necessity of their resolution, offer the man of Halacha his life's employment and ambition. These experiences may be painful; few can doubt the mental and emotional pain suffered bythe religionist facing the obvious conflict between the Story of Creation and Darwinism, mechanism and faith, determinism and free will. Yet the man of Halacha enjòys these very pangs of religious problems, since it is his express duty and interest to solve them. He finds that the more he delves into this problem, the greater his knowledge of both Halacha and science, the greater is the paiin which results from their conflict. He finds that Koheleth (I-18) also spoke of this intellect-pin direct proportion: "יוסיף דעת יוסיף מכאוב" To weather such spiritual storms, the follower of Halacha must be of a strong spiritual and intellectual constitution, else he falls by the wayside. Religion, as expressed by the Halacha, is not merely a medicine for the spiritually and emotionally weak. The opinion which reduces religion to a psychological opium for the frustrated, and which was especially prevalent during the last few decades, is as old as the Bible itself. Pharoh, king of Egypt, also thought that it was only a support and escape for the weak and feeble-minded. It was for this reason that he said to the leaders of Israel (Exodus, V-17):

„נרפים אתם נרפים על כן אתם אומרים נלכה נזבחה לה' ".

Pharoh's mistake is recorded in Biblical history, though many of our contemporaries are still reluctant to profit by another's mistakes.

But the follower of Halacha, who considers it a divine duty to face and resolve these various conflicts within and without Halacha, does not despair if he fails. True, our prototype is immeasurably bothered and hurt by conflicts which seem irresolvable; he realizes, however, that conflicts and antitheses will continue as long as man inhabits this planet. It will be the everlasting duty of generations-to-come of Halacha-men to compareand contrast, differentiate and integrate, in order to solve these eternally repetitious problems. Paramount importance is placed, by the follower of Halacha, on a certain mishna in Aboth (II-20):

„הוא היה אמר: לא עליך המלאכה לגמור ולא אתה בן-חורין להבטל ממנה".

"He (Rabbi Tarfon) would say, 'The work is not yours to complete, yet you are not free to excuse yourself from it.'" The work of the person of Halacha, to resolve the conflicts within the Torah and the conflicts between Halacha and other systems of thought gained a posteriori, is of such magnitude and order that the follower of Halacha cannot hope to solve all its problems within the small span of his life. At most, he can contribute, to the utmost of his ability, to an eventual solution. But despite these natural limitations placed upon him, the person of Halacha is not free to neglect his duty in contributing his share to the eventual solutions simply because of the impossibility of personally solving all pertinent problems. He must know his own limitations, yet strive to accomplish all that is within the limits of his abilities.

Just as the man of Halacha does not despair of the Halachic disputes and controversies which are constantly oscillating from "Kushiah" to "terutz," from problem to solution, so does he not despair of the similar problem of conflict with science. The writer, in discussing the topic of this article on various occasions with certain Talmudic scholars, has many times noticed the striking consistency and similarity of the reactions of these men to internal Halachic controversies and to Halacha-science conflicts. The same sign of mental and spiritual pain, yet mature patience, is manifested in the attitude of the Talmud scholar, the man of Halacha, towards both types of conflict. "Truly, it is a serious problem and bothers me very much. We shall have to think about it seriously," is a reply one can expect from the person of Halacha when presented by either of the two types of conflict. It is as likely to be a com-ment on "religion and science" as on a "difficult Rambam." This is all part of the life of our prototype. There is pain in the absence of a satisfactory answer to an important question; but never does he experience a despairing impatience, for

(*Ish Ha'halacha, Talpioth vol. 1, No. 3-4, p. 671)

the solution of these problems is his life's mission and occupation, and if all these problems were solved in one stroke, he would remain spiritually unemployed. Determination and faithful patience in his mission are testimony to the maturity of the Halachic approach.

The inability of many of our contemporary Jews to cope with the problems of Halacha's conflict with science, and their ignorance of the intrinsic values and purposes of each system, has resulted in the formation of a spiritually hypochondriacal school of thought which has permeated most of the Conservative, Reform and other "modern Jewish religious movements." Their attempts to half-grudgingly half-willingly bend Halacha to what they regard as the final truths as dictated by science, have resulted in a zig-zag combination of "religion" and "science" which, were it represented graphically, could be described by no equation no matter how complex. Their obsequiousness and subservience to anything the scientist utters has resulted in the formation of self-contradictory and foundationless "Judaism," whose sole purpose is polite and efficient self-treatment with religious psychology. They are obsessed with the idea that Halacha, indeed all religion, is by nature a medicine for the mind, a handy aid for the psychologist and psychoanalyst. These people are more interested in "peace of mind" than in peace of spirit, and their conjectures are consequently doomed as both religious and psychological failures. Meanwhile, the multitudes stand as frightened spectators, awed by science and attracted by religion, unable to decide who should get their vote and why; they are convinced of the necessity of a purely selective approach and the impossibility of reconciliation. Consequently, afraid to make a conclusive decision which excludes one or the other, and convinced of the inevitable failure of such an attempt, they remain stranded in mid air; they remain unconvinced of the rigid mechanism of science and unmoved by the lofty appeals of religion. Their action, or inaction, in this respect, is reminiscent of an anecdote repeated in many a Chasidic home. A young stranger, it seems, once appeared in the synagogue of the town during morning prayers. The worshippers noticed that the stranger failed to put on his phylacteries. After a short tete-a-tete, it was decided to appoint the sexton to ask the young man for an explanation. The sexton fulfilled his duty, and relayed to the elders of the synagogue the following story, as the young man had said it:

"You see, I'm an orphan, and before Father died he told me never to get involved in disputes or arguments. Now, since there is a dispute between two of our sages, Rashi and Rabenu Tam, as to the type of 'tefillin' we should put on, I feel that it is my duty to abstain from phylacteries altogether."

The approach of Halacha, however, is not one of chronic inaction. The Halachic attitude, as delineated in the above paragraphs, is, in contradstinction to the other approaches mentioned, a system which not only allows, but demands of its followers full recourse to the facts of science and knowledge of its methods and conclusions. Science is not, to the followers of Halacha, as an enemy unmasked, but rather as a friend with whom disagreements must be ironed out.

The ideas presented in the above paragraphs are not intended as incontrovertible dogma. They are only an attempt—an attempt to steer clearly in a sea of confusion sadly lacking in maturity of approach.

SCIENCE AND RELIGION IN THE MODERN AGE

CHARLES SIEGEL

In 1859, in one of the numerous coincidences that have marked significant contributions to the realm of science, Charles Darwin in "The Origin of Species" and Alfred Russel Wallace, working independently, formulated almost identical theories on organic evolution. The mechanism then proposed was by no means original, having previously been postulated by Wells, St. Hilaire, and others; but it was expounded with the greatest clarity by Darwin. It consisted of overpopulation a la Malthus and transmission of inherited desirable characteristics by those individuals best fitted to survive in the struggle for existence, that is, by natural selection. Today this is not considered to be the sole or even the basic mechanism of evolution. Of far greater importance was the establishment at that time, particularly by Darwin, of the so-called "fact of evolution", an accomplishment achieved by means of a vast accumulation of facts. The "fact of evolution", the basis for which will be summarized below, is today accepted by nearly all who are familiar with the well-nigh overwhelming mass of evidence, though the mechanism of evolution remains far from completely worked out. But what remains most confused and most controversial of all is the significance of evolution in the sphere of religious philosophy. Organic evolution has led different men to a great variety of differing and mutually exclusive conclusions in regard to religion, ranging from the extremes of mechanistic atheism to highly devout religious mysticism. Many credulous and unlearned millions, obsessed by a child-like adoration of that which they did not understand, abandoned en masse religious and moral conviction in the name of evolution, while others found in their understanding of this same evolution a road to a loftier religious faith. It is the purpose of this discussion to endeavor to show that whether or not the "fact of evolution" is really a fact or merely an unparallelled array of coincidences, or for that matter whether or not any scientific theory or hypothesis is proved correct, does not affect the validity of any religious system.

It may perhaps seem presumptuous to seek clarity where so many of those that preceded us found naught but confusion. But though today we are not necessarily superior or inferior to our predecessors in intellect, we are nevertheless far richer than they in that we can, so to speak, "stand on their shoulders". We can utilize their errors and their other contributions (the word "other" is used advisedly) in probing into and perhaps bringing some light into regions filled with darkness.

Before embarking on any such highly ambitious attempt it may be wise to first briefly examine the evidence we possess today for organic evolution.

From the science of Embryology comes evidence of the development of organ systems on a common pattern; the more closely related the species, the more closely corresponding is this development. During the earlier embryological stages, related types are practically indistinguishable. The old "Law of Recapitulation", that ontogeny recapitulates phylogeny, that the embryological development recapitulates the evolutionary history of the species has been shown to be incorrect in many specific details; but it is still acceptable as a correct picture of the general pattern of development, highly indicative of the evolution of higher from lower forms. Further, the development in the embryonic stages of such structures as gill slits in the mammalian embryo, and numerous blood vessels which also later disappear and various vestigial structures all of which have a function in lower forms but none in higher forms indicates the evolution from lower to higher forms.

The studies of Comparative Anatomy and Comparative Physiology have demonstrated that the various organisms differ in their structure and physiological processes not by sharp differences but rather by gradual, continuous variations which merge almost imperceptibly into each other in the more closely related types.

Paleontology, or the study of fossils, presents some of the most convincing evidence for organic evolution. In the various strata of the earth are found fossils of organisms, many now extinct, in an almost perfect state of preservation. These fossils, arranged in layers deposited during various ages from lower to higher forms, are found in the order postulated for their respective evolution. Each stratum has its characteristic group of fossil species. First appear the protozoa,

next the lower then the higher groups of invertebrates. Finally the vertebrates appear in highly significant order — fishes, amphibians, reptiles, and then almost simultaneously, birds and mammals. There has been no paleontological finding contrary to this general order. As a measure of the age of the different strata of the earth, science possesses the accurate time-keeper of uranium, whose half-life is independent of temperature, pressure, moisture content of the atmosphere, etc. Thus by a determination of the ratio of the uranium transmuted to lead to the uranium remaining unchanged, the age of the rocks and the fossils they contain can be reliably ascertained. By comparison and correlation of the records available in different regions, a comprehensive geological timetable has been constructed.

Genetics, the study of the transmission of like and unlike characteristics, deals with the mechanism of evolution. In the organisms of today the actual creation of new types via mutations has been frequently observed. The clearly demonstrable fact that organic evolution is taking place today forces any clear-minded individual to assume that such or comparable evolution had taken place in earlier periods. It would indeed be absurd to suppose that an entirely new mode of creation of new types was developed in modern times for the convenience of the evolutionist.

A full and complete analysis of the present day evidence for organic evolution is beyond the scope of this present discussion. But it is nevertheless hoped that this survey, though necessarily brief and superficial, may nevertheless indicate the overpowering abundance of evidence for organic evolution. One need only open his eyes to this vast evidence to be convinced of the "fact of evolution".

A child upon receiving a shiny new toy forgets all others and only later can evaluate his new acquisition in relation to his previous possessions. In the period following the promulgation of Darwin's monumental theory, humanity, or rather a large portion of that segment of humanity that did not keep its eyes closed in blind dogmatism, was child-like in its adoration of the new. Tradition, the breeder of religious conviction, was cast by the wayside. Only after this initial lack of proportion had passed, could organic evolution be seen in its proper perspective. Viewed in this fashion what effect, if any, does the acceptance of organic evolution as fact have upon the validity of the basic tenets of religion?

This question is but a special case of a larger and more basic question, namely, what are the differences between the methods of science and the bases for religious faith? It has been often stated, many times loosely and vaguely, that religion and science deal with different spheres and hence do not conflict. Yet the problem is not resolved with any such superficial treatment. For to the student of both science and religion difficulties arise which often appear irreconcilable. If the two deal with different spheres, just what are these differences and on a practical level do the two not overlap?

Science as today constituted deals only with quantitatively measurable phenomena, with those phenomena which can be expressed in terms of the dimensions of lengthy mass, and time. Qualitative differences are beyond the scope of the present day methods of science. That highly respectable branch of analytical science, qualitative analysis, presents no contradiction, as it too is based upon quantitative principles such as that of the solubility product. In the sense in which the term is so often used and in which sense we shall here use the term, the name qualitative analysis is a misnomer.

Contrasted with science, the study of the quantitative aspect of phenomena, is the religion which deals with the qualitative nature of things. It may indeed be said that a religious faith implies the acceptance of qualitative distinctions which are independent of the existence or non-existence of quantitative differences. The so-often abused *chok* may be understood as involving this principle, the assumption that a qualitative difference is real though it cannot be measured. Such values as good, bad, justice, virtue, etc., depend upon fundamental assumptions, the validity of which are independent of the present day methods of science (which involve yet other basic assumptions such as the correspondence between perception and reality, etc.). Qualitative evaluation antedates any reason which may be advanced to substantiate it on a rationalistic basis, and accordingly, the utilization of such reasons represents an evasion rather than an explanation. And if rationalization via rationalism, a tool used so frequently in attempts to make religion more palatable, leads to the same conclusions, it is due either to a superficial analysis, coincidence, faulty reasoning, or the careful selection of only those phases of religion which will lend themselves to this sort of treatment or rather mistreatment. Such popularization is particularly dangerous because it presents a wrong and often very weak reason for the validity of a given religious principle. And unfortunate is it indeed when Truth (in this discussion "Truth" with a capital "T"

will signify the traditional meaning of the term, i.e. in terms of absolutes while "truth" small "t" will signify the meaning of the term as appropriated by science, i.e. any consistent system) is defended for the wrong reasons, for it is then that it is most vulnerable. A pseudo-empirical explanation for organized religion constitutes an implicit admission that the scientific method represents the sole means of analysis and evaluation, an admission which if made nullifies the validity of religion. Accordingly any attempt to don the garb of science, to out-science science will be futile and disastrous. Religion can do itself justice only by displaying its true colors, by being understood as the acceptance of the qualitative character as an equally if not more valid criterion for judgment than the quantitative basis of science.

It would be most appropriate at this time to descend from this abstract dichotomy to the level of practical applications of the foregoing. יין נסך quantitatively identical with other wine; yet to the religionist who admits qualitative distinctions as actual, the one is as different from the other as is the hydrogen from the sodium atom. The predominant though not unanimous view of science is that kosher food is quantitatively the same as non-kosher food. This, however, in no way alters the qualitative difference that does exist between the two and which is as real as any quantitative differences. And, indeed, those who attempted to justify kashruth on a rational basis i.e. as being more healthful and more sanitary lost many adherents when this explanation was shown in many cases to be untenable. But this result is to be inevitably expected whenever a given principle is supported for the wrong and hence weak reasons. And it is further significant that though science recognizes no difference between kosher and non-kosher food while religion does, as long as each realizes the extent and the limit of its scope, this in no way represents a conflict between the two.

A spectroscopic analysis of a painting may reveal a great deal about the nature of the color involved, but it will never evoke the esthetic impression that the color produces. There is a dichotomy between the quantitative and the qualitative, between the realm of science and religion, which will never be bridged as long as religion or the methods of science are not radically changed (both highly unlikely in the forseeable future).

By virtue of this qualitative evaluation, religion is by necessity a priori, since it assigns value prior to the experiencing of the benefits or desirability of a given act. Science, on the other hand, constantly changing in the light of newly discovered knowledge, basing its principles on the collected facts it possesses at any given time, is readily seen to be a posteriori. To claim that one is superior to the other is like claiming eating to be superior to sleeping. Both methods are not only campatible but are highly necessary.

But yet can a system which assigns values a priori be sufficiently elastic to meet constant changes? Does the a priori qualitative evaluation of religion fix it as a static system, unable to cope with an altered situation? If the answer is in the affirmative, as many claim it to be, then perhaps the same end may occur to religion that befell the so-called "fossil forms" which became extinct because their structure and habits were too fixed to permit them to meet new environmental conditions.

Over twenty-four hundred years ago Heraclitus spoke of the dynamic nature of the world, of the constant, unceasing change. This Heraclitean flux is well known, but what has escaped many is the Heraclitean principle of permanence amidst flux. Though there is unceasing change, there are principles which retain their identity unaltered. To the orthodox religionist the Bible is unalterable. Being of Divine origin it is perfect and immutable. Disregarding cultural relativism as an untenable extreme position whose acceptance would preclude the possibility of the existence of absolutes, it is nevertheless clear to the most devout religionist that what had a particular significance in one period of man's history does not necessarily have the same significance today. What signifies "A" to a member of one society may on many occasions signify "B" to one belonging to another group. In the same society in different individuals and in the same individuals at different periods acts vary in their signification. Amidst this high degree of inconstancy, where is there ground for the permanence which is a necessary condition for the existence of any religion? The answer is implicit in the question as here asked. Individuals may vary in their mode of expression of a given principle, but the principle if it is external to them, remains unaltered. The Bible is eternal, understood and expressed in numerous ways in different ages by various individuals, yet it is immutable in what it signified and will signify to those seeking to understand its ultimate meaning.

To the child's mind the story of Joseph is a well-told and exciting story. The maturing mind, developing intellectual curiosity, is however not content with considering it as merely a story and begins to speculate on its implications, such as loyalty and morality. The mature intellect probes more deeply and discerns therein lofty moral principles implicitly taught. As to which interpretation is more correct, each may be considered equally correct to the particular individual to whom it is acceptable. Each interpretation as we proceed upward to a higher level of knowledge and maturity may be considered, using scientific terminology, to be a closer approximation to the Truth contained therein. As Rashi says in פרשת וארא.

„לכך אני אומר יתיישב המקרא על פשוטו דבר דבור על אופניו והמדרש תדרש שנאמר (ירמיה כ"ג) הלאכה דברי כאש נאם ה' וכפטיש יפוצץ סלע מתחלקלכחמה ניכוכות."

There is only one Truth but many different mentalities; What is obvious to one is obscure and unacceptable to others. There are various garbs donned by the same immutable essence, the religious flux amidst permanence.

Not only a child but a people as it matures and gains knowledge can probe ever more deeply into the Bible and make yet closer approximations. Though the use of the term may be obnoxious to some, the former is nothing more than the evolution of an individual, the latter of a nation. The probing for a loftier and more mature interpretation is a higher form of exegesis than is the literal; it is a manifestation of a mature intellect utilizing its invaluable tool, knowledge. Indeed, etymologically speaking, the word intellect, derived from the Latin intus-legere signifies to read within, the use of this term being based on the fact that the intellect can penetrate beneath the outer appearances of things to inner aspects and relations which remain hidden on a superficial analysis by the senses. In short then, with the proper background of knowledge and maturity, the allegorical is a more advanced form of exegesis than the literal. This is, however, not to be construed as placing religion on the slippery and insecure basis of imaginative and oft-destructive whimsicality. The Halachah, for example, cannot be made the object of the chimaera of any unlearned individual who desires change out of his failure to understand the nature of the halaand rightly does delegate the power of makingchah. To retain a stable structure religion must or altering a פסק, a Halachic decision, to the few most able according to time-honored standards, to make decisions so vital to religion. But in matters of religious philosophy there can be no doubt but that each individual must, of necessity, choose the particular form that is most suitable to his individual needs. It is for this reason that it is incorrect to speak of Jewish Philosophy; there are rather Jewish Philosophies, which may vary greatly but are the same and unchanging in that they all by necessity stem from the Bible.

Applying the foregoing we are now prepared to deal directly with the original problem posed by evolution. Dealing specifically with the creation of the world as described in Genesis, we may say that, handicapped by a lack of knowledge i.e. of the "facts of evolution" the literal interpretation served as a highly commendable first approximation. Equipped today with Geological evidence of the age of the earth and with the evidence for organic evolution as outlined above, we have all the tools necessary to evolve a higher allegorical interpretation. And not only do we have the tools which make it possible to attain a more advanced interpretation, but just as the adult finds it untenable to retain solely the literal interpretation of the story of Joseph, so we too are led to the same conclusion in regard to the story of creation.

Indeed the necessity for allegorical interpretation is implicit in the story of creation itself as related in the Bible. For the term יום "day", in the literal sense is intimately bound up with the rising and setting of the sun. Yet mention is made of the first, second, and third days which were prior to the creation of the sun. Since this expression must of necessity be interpreted allegorically, further application of this same mode of interpretation represents variation in degree but not in kind and is by no means a forbidden innovation. This type of exegesis is required by the very nature of the passage and its utilization makes it clear that many of the "irreconciliable conflicts" between Genesis and scientific findings are, in fact, non-existent.

Lest this be regarded as sacrilege, I would merely like to remind my readers that Maimonedes, whose religiosity no one will today question, in the מורה נבוכים "The Guide for The Perplexed" stated much the same thing. In expounding on the Scriptural account of creation, he states 1) "First, the account given in Scripture of the Creation is not, as is generally believed, intended to be in all its parts literal. The literal meaning of the words might lead us to conceive corrupt ideas and to form false opinions about God, or even entirely to abandon and reject the principles

of our Faith." And again, in speaking of the eternity of the universe, he makes the significant statement, 2) "We do not reject the Eternity of the Universe because certain passages in Scripture confirm the Creation; We might have explained them in the same manner as we did in respect to the incorporeality of God (where such expressions as the "hand" and "finger" of God were interpreted allegorically). 3) Those passages in the Bible, which in their literal sense contain statements that can be refuted by proof, must and can be interpreted otherwise. "The passage speaks clearly for itself. Today, when we have sufficient evidence to reject the literal interpretation of the story of creation, such as the Doctrine of Special Creation (the doctrine that all species were created individually at some earlier period) we are equipped to rise to the level of allegorical interpretation. And when we do just this we see that creation is a process that has never ended and which is continuing this very day. "Every day there is a renewal of the works of creation." **For Creation is in fact evolution.** המחדש בטובו בכל יום תמיד מעשה בראשית.

What is, perhaps, more important than the application of the foregoing to evolution is a far broader conclusion to which we may arrive. No scientific fact can prove or disprove a religious system. What it can accomplish is to provide a tool for the achievement of a more correct interpretation. Embarking with an initial faith in religion and a confidence in the validity of scientific facts, the effect of the latter on the former can only be to provide the means for the refinement of earlier approximations and as an indispensable aid in approaching assymptotically the absolute, immutable, and eternal principles of the Bible.

One of the greatest evils that the specialization so characteristic of the twentieth century has wrought is the compartmentalization of knowledge. The religionist knows little about science and the scientist knows less about religion. And ignorance, truly an ideal breeder of intolerance, has been true to form and has been prolific in its progeny. Hence the anomaly of religion inviting ignorance and science barring its doors to light. Whatever conflicts have arisen, have accordingly not been between science and religion but rather between the religionist and the scientist. The religionist often knowing but vaguely of the methods and conclusions of science, seeing so many lured away to strange gods, may readily be tempted to solve by avoiding, to reconcile by belittling. Anyone imbued with a firm faith in God must necessarily realize that no scientific fact as long as it is true could possibly contradict God. The handiwork of God cannot contradict its Creator. And accordingly anyone with a fear of scientific facts thereby elicits a confession of weakness of faith. Though the most fervent religiosity ostensibly prevailed during periods when knowledge was at a premium, it is to be considered whether piety born of ignorance is not more closely akin to primitive, ritualistic, idol-worship than to enlightened faith.

When Galileo, Newton, or Einstein promulgated theories which caused old doctrines to crumble to dust, it was not a defeat for science; it was rather a victory. Indeed there was joy over the advance rather than sorrow over the fate of erroneous concepts. When in the light of recent evidence a yet more advanced religious interpretation indicates that an earlier one was false, it is not sacrilege, it is not heresy, to adopt it; it is rather to be proclaimed as a victory for religion, an enlightenment showing an earlier misconception, an opportunity to gain more insight into the Bible and to achieve that which is constantly sought, a more correct religious interpretation. The defense of outdated concepts behind the shaky citadel of outmoded and disproven science is the surest way of eventually bringing complete demoralization into the realm of religious thought. The forward march of science must be accomplished by unceasing modification of religious thought. For such modifications, constantly eliminating errors, will inevitably lead to a more accurate understanding of the nature of religious absolutes.

And similarly, the scientist, bereft of knowledge of the Divine, by sheer egotism, in lieu of the worship of God has substituted the worship of the demi-god science. The intolerance characteristic of the Middle Ages is not dead though it has changed sides. And yet how naive and how false is this adoration of empiricism. For as we probe the mysteries of the universe, of the infinitely great and of the infinitely small, the bounds of our knowledge via the scientific method become ever greater. But at the same time the limitations become ever clearer. Lest this be mistaken for agnostocism which I abhor, let me but say that the above statement has been borne out in numerous rigorously proven cases. For example, The Heisenberg Principle of Indeterminancy, proves that the momentum and the position of the electron cannot possibly both be exactly meas-

ured. It is indeed time that the scientist remove his self-designated label of perfection; that though he should continue to assiduously pursue the acquisition of more knowledge, that he do so with a full realization of the inadequacies of science as an expositor of all knowledge. Perhaps the humility born from the inadequacy of science will lead the scientist to the recognition of the qualitative basis for evaluation.

The realization of the foregoing by the scientist and the recognition by the religionist of the function of science as a requisite refiner in exegetical approximations are necessary for the further development of mature and enlightened science and religion, each freed of intolerance towards the other. The resultant ascent of man, or more aptly put, the evolution of man, can be attained only if the two great arms of science and religion operate harmoniously, each performing its function, each contributing and building with a cognizance of the necessity of the other and of its own responsibilities.

References:

1) "Guide for the Perplexed"
   Part II, chapt. 30
2) "Guide for the Perplexed"
   Part II, chapt. 25
3) Author's note; not part of direct quotation

A LONG WALK

HYMAN HEIFETZ

He sat at the edge of the chair in a bent postural position over the large heavy-typed Gemara which lay open before him on the table, his elbows resting upon the Gemara, the palms of his hands pressing against his temples, and his fingers interlaced over his wrinkled forehead as if he were striving desperately to prevent any of the knowledge acquired through heavy mental exertion from escaping. He felt the pulse of his temples throbbing almost audibly. The Talmudic discussion was becoming intricately involved. His mind was unable to trace the concatenation of ideas. All his applied concentratory powers were powerless to penetrate beyond the maze of question and answer, counter interrogation and counter reply. Over and over again like a cracked record he repeated vocally the words he saw before him, emphasizing alternately one and then the other, but to no avail; no significant impression was imprinted upon his understanding. Somehow the retentive capacity of his mind was weakening. No sooner did he pass from one statement to another than he discovered to his consternation that the preceding one had eluded him and it was only with great difficulty that he recalled it. All efforts at concentration proved fruitless. Finally he threw up his hands in despair. A nauseating sensation streaked through his body, focussing itself at the pit of his stomach. His thoughts began to wander erratically. The letters before him flowed and interfused into one thick smudge of black ink. A dense cloud enveloped him. Impulsively he straightened himself into a normal sitting posture, pushed the Gemara lightly away from him, and with a sigh leaned back in the chair. For a few moments he sat, staring aimlessly into space.

Shaking off the hypnotic stupor into which he had fallen, he arose, reverently shut the Gemara, and placed it softly into one of the drawers. Anxiety was written painfully over his brow. He was troubled, terribly troubled. His inability to plough an intelligible path through the complexity of the Talmudic discourse, he realized, was not the cause of his present mental and physical condition. It was rather the result and no doubt, it greatly aggravated that condition. The cause stemmed from another source which he couldn't as yet trace. He stepped forward to pick up his spring coat, but changed his mind. It would only serve as an added burden.

The contact with the refreshing spring air dispersed almost immediately the dismal airs clouding his mind. He stood for a moment on the third step to accustom his eyes to the light of day, inhaled deeply to cleanse his weary lungs, and, hands in pockets, directed his steps to the cliffs overlooking the river. The sun nodded a happy welcome, its rays bobbing joyfully upon the wavelets. A pleasant inaudible breeze blew softly through the sprouting buds and leaves. The branches danced blithely under the weight of red-breasted robins. Sea gulls flew low spanning the waters. A discordant din of murmurs reached his ears. A kaleidoscopic landscape spread out before his eyes.

The path tortuously descending to the river below guided his trusting footsteps, while his searching eyes scanned the unfolding panorama. His attention was not centered upon any particular object; he was attempting to absorb the entire scene in its organic totality. Life and Nature were coursing swiftly through his veins. The impulse to live was pulsating strongly within him. His eyes directed towards the heavens, he was treading in the ethereal stratosphere. Thud! His toe struck a stone lying lifelessly in his path. A quick body-balancing movement staved off a disastrous earthly descent. He made a mental note of this seemingly trivial incident. In the future, he must guard against similar careless ascents into the spheres.

Reaching the level of the river bank, he turned to his right.

Scenes of the past sped fleetingly and feverishly through his brain. Shifting, intermingling, they danced playfully, teasingly; shadowy spectres from the distant past. Slowly they interwove into a fixed and ordered pattern. The impression became vivid, almost palpable. The old Yeshiva Ketana building stood majestically before his eyes, staring somewhat somberly upon the busy street. It was recess itme. The sidewalks and gutters were studded with shouting children. Cries issuing from the strident voices of peanut venders, knish venders, were contributing to the molecular unrest of the atmosphere. Above the din could now be heard the buzzing of the Yeshiva bell announcing the end of the festivities. Dimly he distinguished familiar faces. There he was, raising all of his sixty pounds from the ground, pack of play tickets clutched in his hand,

and running hastily in an attempt to gain the coveted position at the head of the line. With a smile he recalled how unsuccessful he had been most of the time in those competitive races. Some other atomic-sized miniature-being with burning suspicious eyes, one who in most cases had been standing in that same fixed spot during the entire recess period without having gone forth for much needed exercise, almost inevitably was standing there, a grin of self content on his lips and a gleam of triumph in his eyes, with his left hand tightly clutching one of the bars in the iron fence in order to maintain the vantage ground against all would-be usurpers. Pushing, bickering, and on occasional tear-filled eye completed the ludicrous Hobbsian scene which unfolded itself to the outside observer.

When he had been in the lower grades in the Yeshiva Ketana, he used to gaze with an unquenchable envy upon the domineering and strutting monitors of the upper grades. The commanding shriek of the whistle and the large waving hand of its possessor would strike him with awe. The whistle represented a symbol of unbounded authority. How he yearned long ago to blow that whistle and hear his voice resounding in the small courtyard, "Get in line, you", "Straighten those lines." He would impatiently look forward to the day when he would reach the upper grades, at which time, the sadistic picture clearly drawn in his imagination, he would taste the sweet savor of revenge for all the vexations caused him by those inflated monitors who reported him for the most minor infractions and many times merely at the incitement of a capricious disposition. Many of them felt their ego deflated if they did not report some frightened and pleading little beginner. To revenge himself, he would vent his vexation and frustration upon other helpless individuals How cruel the mind of a child in this respect! How illogically it operates! In the child however, it can be condoned. Unfortunately, this puerility manifests itself in adults supposedly mature, in an entire people. Pompous hollow authority evokes the admiration of many. The persecuted dream of the day when they will become the persecutors. What vicious mentalities are many possessed of! By the time he had reached the upper grades, the emptiness of the whistle and the rest of the monitorial paraphanelia became evident to him, and, moreover, he never had had the heart to report anyone.

He was already in the upper grades when he fell prey to a certain awakening consciousness which at one time or another suddenly seizes every Yeshiva student and from which he extricates himself, if ever, only with great effort and years ofexperience. Many never free themselves. They remain caught in its web and suffer the pangs of remorse and sorrow which accompany it. Up to that time he had not noticed it and if he had, he had not paid much attention to it. Slowly but surely it took root until it finally burst forth. A deep yawning chasm opened suddenly in his path before his very eyes. For the first time, he noticed the wide gap which separated him and his non-Yeshiva friends. While he was sitting an entire day in the Yeshiva, they, unfettered, were roaming the streets and parks, playing ball, going to the movie houses. It could not be denied that he retained a slight advantage over them; he was receiving a Jewish education whereas they were not. This truism had been repeated over and over again by his parents and teachers, but somehow, it was not very convincing; it did not carry much force behind it. So what! To what use could he put this so-called Jewish education? Would it produce any monetary compensation in the future? Would it add to the sensual pleasures of life? Just because by chance he was born Jewish, did he have to carry such an onerous and unnecessary burden? Besides, he had already learned enough. He could already read the Gemara and Rashi; what more did he have to learn? He knew it all already. He had attained the apogy of Jewish knowledge. He had paid his debt to his people.

The Yeshiva now became a torment to him. He felt himself incarcerated in the narrow confines of dingy dreary walls and a choking atmosphere. He had to leave the Yeshiva. He knew that his parents would not hear of it; they would never allow him to leave the Yeshiva. They wanted him to continue to study in the Yeshiva High School upon being graduated. He felt that he was doomed.

It was at this period that he came in contact with one who was making plans to enter a public high school. This Yeshiva student, prior to his entrance into Yeshiva, had studied in a public school, but after a year of Yeshiva life decided to return to the flowing stream of pure secular education. The vivid and detailed description proferred by this "friend," greatly aggravated the morbid feeling which had enveloped him.

A wet breeze caressed his cheeks, momentarily distracting his attention from the continuous train of thoughts flitting through his memory. Soft splashing sounds enchanted his ears as he gazed upon his reflection in the water. How foolish people are when they do not understand and yet be-

lieve they do!' What a devastating illusion he had been laboring under in those months before his having been graduated from elementary school! With the passing years, he had clearly realized the importance of the Torah and the Jewish way of life. With the maturity of his understanding, his love for the Torah and his people had increased from day to day. Others, however, had not fared so well. Many, upon being graduated, entered the city high schools, and neglected entirely their Jewish education. He had met some of them some years ago. Almost all of them had lost contact with Jewish life completely. The infinitesmal amount of knowledge they had garnered during their stay at the Yeshiva was buried in the oblivion of time from which depth they could never recall it.

The recollection of some of his old friends caused the center of his thoughts to shift to another plane. The thread of continuity unfolding the history of his development snapped as the expressive faces of his former schoolmates and friends were brought into clear focus. One by one they passed in review. Some he had not seen in many years, nor did he expect ever to meet them again. Others he met on various occasions and accosted them with a vapid unemotional greeting. He felt deeply grieved as he musingly reminisced. There were many with whom he had been the closest of friends. Now, each was traveling along his individual path, pursuing different interests, developing new friendships. Occasionally their paths crossed—occasionally. On the other hand, there were many others with whom, in the past, he had been only casually acquainted and now they were his most intimate friends, to whom he divulged his innermost yearnings and hopes. Life was also very ironical at times in this never ending process of separation and union. Who can penetrate the impenetrable depths and secrets of Life! It was very easily conceivable that any one of the thousands of people, whom he passed without noticing, in the streets, or the thousands who stampeded like herds of cattle into the crowded subways, may at some indeterminate future date exert a powerful influence upon the course of his life.

The thought fascinated him. He felt an emotional uplifting as he pursued the thought and enlarged its scope. Just think! There are about two billion people in existence—each one a world in himself, a small world of pleasures and pains, hopes, yearnings, ideals; unfortunately, in many cases, a world of greed, lust, and hate. There was some mysterious affinity between them and himself. The great majority will forever remain hidden from him. He will never become conscious of their individual existence. Others have crossed his horizon of cognizance, but have disappeared once more into the all-embracing oblivion of existence. The paths of many others are yet to cross his. Somehow, he felt, this encounter, this crossing of paths, was not haphazard. Each one of his friends, each one of his acquaintances has contributed something, in some inexplicable way, to the sum total of his Being, of his very Essence, of his Personality.

A passing boat arrested his attention. Suddenly he realized that he had walked a long distance. Turning around, he retraced his steps.

The past faded into the background as the present began to impinge upon his consciousness with an oppressing urgency and the future beckoned teasingly with hazy, confused, unstructured images, hopes and desires. He attempted desperately to lull himself back into the deep sleep of past memories, to deaden his thoughts and senses with the opiate of bygone times, never to be recaptured, never to be relieved. He was afraid to move forward. Darkness was strewn over his path as far as the flights of his imagination and yearnings could reach.

Yet it was not impenetrable. He was somewhat able to discern in the distance the faint glimmering of a thin ray of hope. If only he could muster enough courage to face the problems besetting him!

While he was still in high school, he had consoled himself with the thought that many years spanned the bridge of his school education, of dependency upon others for his needs and desires. It would be the height of folly to disturb the blissful state of carefree joy with problems of a dismal and perturbing nature. That consolation was insufficient and powerless now. He was now an upperfreshman in college. Time flowed with an invisible rapidity. He felt that he must begin to make a stand immediately. He must set himself on solid ground, upon a stable foundation. He must set for himself a goal, a purpose—or forever be swept along by the powerful waves of time and finally be sent hurtling to the depths of a bottomless abyss.

All doubts, questions, and confusions need not be resolved all at once. A breach in that direction, however, had to be made. He must begin to analyze problems with an unswerving determination to find an adequate solution. He was standing at the crossroads. Whither? Either a

beach-head is established now or——who can predict the ways of Fate?

A shudder seized his entire bodily frame. He was afraid——afraid to take the step forward. He was afraid that he would be overwhelmed in the struggle, in the search for Truth, in the search for his place in the world. Huge obstacles barred his path — economic, religious. The towering heights loomed menacingly above his head. He felt un equal to the task. He turned—to escape. A watery chaos lay behind him. With rallied strength, he pushed forward.

Slowly he began to ascend the tortuous mountain path.

How many hundreds of confused souls pace the shadowy corridors of the Yeshiva! How many thousands in every generation have coped with these problems! He was not alone. The faint ray of hope brightened. A white glow shone above the horizon. The sun shone with increasing warmth.

He was determined to apply himself more diligently to his studies, to delve more deeply into basic questions, to widen the range of his interests and activities, to increase the number of acquaintances and contacts. He was determined to meet problems squarely. He must not fear the truth; he must never attempt to deceive himself. Better, it is, to face the truth unequivocally with unhappy consequences ensuing from it than to remain suffering the pangs of ignorance and indifference for the rest of one's life!

He reached the top of the mountain.

Yearningly, he cast a farewell glance at the calm river below. The entire landscape enfolded itself before his eyes. He stood for a few moments engrossed, in a state of wayward contemplation. Raising his eyes toward the serene and cloudless sky, he was suddenly seized by a breath of ecstasy. A cry of love escaped from his trembling lips:

מה רבו מעשיך ד', כולם בחכמה עשית !

With a quickened rhythm, he made his way back to the Yeshiva. A feeling of joyous enhancement swept through him. The Talmudic discussion leaped suddenly to his memory. The concepts pursued one another to a logical pattern.

A smile of conquest settled over his countenance as he entered the Bet Hamidrash.

A THEORETICAL STUDY IN VALUE

AARON J. WEISS

The history of human thought is a biography, a human comedy fraught with tears, munificently stocked with desire, and harshly lacking an end. The main actors in this tale are several ideas, sometimes dressed in the robes of a bishop, sometimes clutched in the hand of an aesthete, and occasionally the bludgeon of a frustrated agnostic. Yet, though their guise may change with time, their essential character and personality, similar to that of the Hollywoodian thespian, remains essentially unchanged through the wide variety of intellectual one night stands, despite the pitiful duty of speaking a role they do not represent, and the shameful mishandling of bucolic minds. Ideas are born only to be resuscitated, dressed in the technical phraseology of a semantic conscious world, and then, left to hibernate until the busy scholar throws aside the curtain of darkness which hides their temporary abode.

Part I—Perception and Learning

"The world is a machine," said the Associationist to his brother machine. "Let us analyze it, part by part, and see what makes it tick. You smell a rose, dear sir,—you smell nothing but a figment of your imagination. Let us analyze this fanciful rose, tear each petal down to its most minute particles, and there you have the components of your grandiose imagination. As a machine you really shouldn't allow your motor to run away with you—but then you're a human machine—and this transgression, although wholly unscientific, will be excused".
A Form approached and replied:

"I am a Gestalt, and must interrupt. Tear not out my beating heart and show me not their cells. For then you cannot give me back my beat. My heart is One in its Oneness. Study it if you please, but destroy not its inherent beauty—the order of its Structure, the aesthetic lines of its Configuration. I too smelled the rose for it was there to be smelled. Smelled it not with the buds of my nostrils, but with the very being that is me. It is there, under yonder leaf of Ambiguity, waiting to yield its secret to you if you treat it not harshly and mutilate not its delicacy. My mind perceives it as a Whole, and can so sense it because it was made to smell. The rose there, the mind here, and all between is but a curtain of cloud."

Any theoretical evaluation of the main schools of psychology must have its genesis in an analysis of the conflict in the basic field of Perception and Learning. For, in the theoretical difference which is the heart of the dissention, is contained the guiding finger which points out its emphasis throughout the entire field of general psychology.

In Perception, traditional psychology had always made use of an elementarianistic methodology. Perception and sensation were nothing more than the "andsummative nature of reality" connected into form (as we see or experience it) by the past experience of the individual. Thus, according to this theory which posits a constant relation between stimulus and response, and that stimuli are heterogeneous, we have only to analyze the perceptual image down to its discreet sensations caused by discreet stimuli acting on specific sensory end organs.

The Gestalt position can be said to be more "functional" in nature. Perception and sensation is not the resultant of unorganized stimuli reacting on specific end organs, but rather the end product of the dynamic interaction of the individual as a whole with the outside world. The sensations of "hot" and "cold", for example, are not the products of stimuli reacting on specific "hot" or "cold spots" in the skin, but are the feelings generated in the organism's attempt to maintain certain levels of equilibria in relation to the outside world. The flow, or gradation, of heart in the body is thus responsible for these sensations. We cannot be genetic to an elemantarianistic level. Since all things act as unified structures (especially in the case of the human organism), by analyzing the structure down to its simplest components, nothing can be discovered about its actual functioning.

Moreover, whereas the Associationist believes "meaning" to be the resultant of the association of discreet, unorganized stimuli to the individual's past experience, (i.e. there exists no "objective reality")—the Gesalt psychologist maintains the opposite extreme with his insistence on the existence of an ambiguity clouded "reality" which inherently bears "meaning" or structure.

This latter point is explained in Wertheimer's concept of "Isomorphism" which states that the human mind, as a dynamic entity, stimulates the dynamics inherent in reality and is thus able to derive its "meaning".

Thus the Gestalt psychologist does not deny the value of "experience" but protests the assumption that meaning or causality is arbitrarily determined only by virtue of the past experience of the individual. Experience may aid in the quest for the actual structure inherent in "reality," but is not the sufficient condition to explain perception. The position of the Associationistic-Behaviorist can be easily joined to that of Hume (1) who denies causality in nature and ascribes meaning to be the resultant of the arbitrary associative process in the mind. "(2) It seems a proposition, which will not admit of much dispute, that all our ideas are nothing but copies of our impressions, or, in other words, that it is impossible for us to *think* of anything, which we have not antercedently *felt*, either by our external or internal senses. . . . Complex ideas may, perhaps, be well known by definition, which is nothing but an enumeration of those parts or simple ideas, that compose them . . . By what invention can we throw light on these ideas . . . Produce the impressions or original sentiments, from which the ideas are copied." Here then is the basis of the elementarianistic methodology used by the Behaviorist in his analysis of perception.

"(3) So that, upon the whole, there appears not, throughout all nature, any one instance of connexion which is conceivable by us . . . But when one particular species of event has always, in all instances, been conjoined with another . . . We then call the one object *Cause;* the other, *Effect.* We suppose that there is some connexion between them; . . . This connexion, therefore, which we *feel* in the mind, this customary transition of the imagination from one object to its usual attendant, is the sentiment or impression from which we form the idea of power or necessary connexion. Nothing further is in the case." Thus Hume denies the conception of causality in reality by sustituting its origin in the associative process in mind.

In the psychology of Learning or Thinking the conflict resolves around the same point. Is mind nothing more than an associative mechanism, or is it a "thinking organism" in the sense of its ability to see real meaning and relationships inherent in nature? If the former is true, then Learning is nothing more than "repetition" (to strengthen impressions) and the accumulation of experience to serve as a reservoir for the associative machine. If the Gestalt view is verified, then the mind, as a "thinking organism" must be trained to grasp the intelligibility inherent in a structured reality. This process involves a kind of "insight" or realization of the "essence" behind and common to all the items of experience. The Gestalt position can thus be compared to that of Spinoza who also emphasizes "insight" or a knowledge of "a priori" ideas as the highest form of perception or reasoning.

Part II—Cultural Relativism

The hardy child of Science playing with the plastic ball of World, raised an indignant hand when its inherent matter would not yield its answer. With a sweep of his schoolish ruler, he crumbled World into pieces, and then, repenting on hasty action, joined it together with the inconsolidant glue of Relativity. And since "the child is the father of the man"— the Cultural Relativist raised the harsh ruler of scientific method, and grasping the hand of a humanity pleading for Stability, slapped its sensitive palm. With the countenance of a stern father dealing out stern justice to his untrained children, the hardy scientist denied the sweetly sought candy of inherent Value. The moving van of Science, carrying in its wake the crumbled hope of Order, raced on to its destiny with Fact.

With the growth of the science of anthropology, sociologists and psychologists began to re-evaluate the accepted norms of their own civilization in respect to those of the new and seemingly bizarre cultures which anthropological studies had uncovered. As Ruth Benedict points out (4)— "In the first place any scientific study requires that there be no preferential weighing of one or another of the items of the series it selects for its consideration . . . It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization. Anthropology was by definition impossible as long as these distinctions between ourselves and the barbarian, ourselves and the pagan, held sway over people's minds. It

1. David Hume — Essay on Understanding.
2. Ibid. Section VII, Part I.
3. Ibid. Section VII, Part II.
4. Ruth Benedict—Patterns of Culture.

was necessary first to arrive at that degree of sophistication that we no longer set our own belief over against our neighbor's superstition."

The "Golden Rule" of theology shattered into minute spiritual splinters—the anthropologist now brandished the harsh rod of scientific method on a slumbering world. Western man, that speck on a speck, ceased to be the criteria of anthropology. The negative spirit of the Greek was dead, and no longer did the scientist call out "Barbarian" at all differing cultures.

In Western civilization there were definite norms that ostensibly regulated sexual behavior. For example, adultry, promiscuity—these practices were considered "immoral", "wrong", "sinful", and marriage was supposedly the only excuse for sexual cohabitation. However, in the anthropological descriptions of different cultures, for example that of certain African tribes (5), it was noted that not only was adultry accepted, but was actually conceived of as an act of hospitality on the part of the husband-host. Or, in the Samoan Islands (6), the gay young blood was allowed to enter any hut in the still of night and sleep with, by force or romantic persuasion, the unmarried damsel of the house. If the young lady's cries, (if any) awakened her father and this young chap was apprehended, then there were certain consequences to be paid (usually of a financial nature). However, the point stressed is that as long as there were no objections forthcoming from the young woman, or even if there were and the young man (or "creeper" as he was called) managed to escape from the hut, no consequences, social or otherwise were to be paid. (Before dismissing this practice as "primitive", let us consider its logical basis. After all, the African host, not identifying his wife's cohabitation with another as an insult to his ego, together with the fact that he might well feel that she was in no way hurt by this practice, was quite considerate in offering his wife as a relaxing factor in his guest'sstay. We give our guests a book to read in bed—these chaps are a bit more direct.)

Not only in the sexual field were there gross differences evident. Even what we consider to be "normal" behavior seems to be distinct from the conception of different societies. The Kwakiutls tribes of the Vancouver Islands (7) are composed almost completely of paranoid individuals who appear to function quite harmoniously as a social unit.

After much similar data had been accumulated, classified and carefully noted down in scientific manuals, these anthropologists now found it incumbent upon themselves to explain the existence of this wide variety of norms, habits and values which were the resultants of human life all over the world. Man in the western world had always accepted, consciously or subconsciously, logically or faithfully, that his mores were based on concepts of "Absolute", "Good" or "Bad", yet science had discarded these self-centered and egotistical conceptions. Thus how were the anthropologists to resolve this paradox of contradictory norms?

The entire problem was resolved with one word—"Relative"—Everything is relative and thus there is no "Absolute" value or norm inherent in nature. Since each culture is a distinct entity, its mores are to be judged only on the basis of itself. A norm thus being nothing more than the arbitrary artifact of a society, by implication, an immoral individual or deviate in one society, acting in exactly the same manner, would be perfectly moral or normal in a different culture. Therefore, the only relation between cultures can be said to be their difference. However, the question which later theorists were to vouch—Had the Cultural Relativist, by labeling each culture and connecting them with a relativity that separated, avoided the basic problem?—was to contest the very core of this explanation. Was there no common ground upon which all societies could proudly stand and shake social hands? Or was the world only a chaotic composite of isolated elements joined together like beans in a showcase jar—to stand only to be counted by the dubious guessers?

Part III—Wertheimer and Cultural Relativism

"The Dog is man's best friend," exclaimed the hardy Alaskan.

"Nerts, fella!!" replied the Texan, "The horse is man's pardner in life."

"Bosh! Young 'un," roared the old dusty prospector. "The burro, sure as shootin', is man's only friend."

The weary philosopher leisurely wiped the thick lenses of his bifocals, cast his glance on the heterogeneous lot, and spoke: "Gentlemen, you are all wrong-right. Wrong in the sense of your specifications, right in your general sentiment. A sled without a dog is a Christmas plaything. A Texan without a horse is a half man. And a prospector without a burro is a dreamer. Man's best friend is that which best allows the pursuit of elusive life. Gentlemen, you all worship

5. R. Parke—Human Sexuality.
6. Margaret Mead—Travels in the South Sea Islands.
7. See note 4.

the same idol—Transportation—The God of Service.

Wertheimer believed in the existence of an "objective reality" and thus found it incumbent upon himself to explain the diversity of norms in different cultures. Wertheimer might well have argued in the following manner . . ." In the fields of Perception and Learning my approach was phenomonological in nature since a genetic methodology would destroy the structure of the phenomena. However, in this case, the danger (of a genetic approach) is no longer evident since a culture can be considered as a complete unit interacting in a given field. Therefore, I can very well analyze each field in my attempt to get at the underlying dynamics which prompt the development of a given society—without destroying the structure of that culture." Ergo—a study of the "role and function" of a culture in a field will yield its similarity to other societies.

Here then, the sharp dichotomy evident between the Associationist and the Gestalt psychologist is not present. Traditional psychology had a definite elementarianistic approach in the fields of Perception and Learning as opposed to the "structural" analysis of Wertheimer. The Cultural Relativist has no such program since the concept of internal relationship and external independence is essentially negativistic in nature. Thus, in his attempt to find a common ground for all cultures, Wertheimer attempts to carry the logical analysis of the Cultural Relationist to its final conclusion.

On a phenotypical level, there exist two cultures which appear to differ markedly. However if we examine these respective characteristics in their "situational context", certain basic similarities are evident. Characteristic A in Culture A is not equal to characteristic A in culture B. However, trait B in culture A is equal to trait A in culture B. To be more specific—the American (culture A) does not exhibit the concept of morality (characteristic A) in the same manner as the African (culture B) manifests his moral values (characteristic A). However, the American host (culture A) who supplies his guest with reading material upon retiring is demonstrating a value (characteristic B) which is equivalent to a loan of the African (culture B) of his wife to his guest—that of "Hospitality" (characteristic A). Therefore, although phenotypically there are no absolute anchors for value, the concept of value, in the case exemplified by the concept of "Hospitality", is common to both societies—manifest on a genetic level. This type of comparison can be carried on until we may discover the common basic concepts existing in all cultures.

The relativistic definition of "normality" can also be analyzed by the use of this "functional" methodology and its logical fallacy soon be exhibited. Although there are tribes composed almost wholly of individuals exhibiting paranoid syndromes, a paranoid in our society would *not* be able to live harmoniously in these societies. A paranoid syndrome in our culture may be said to be characteristic of a deteriorated personality. This degeneration is the resultant of the inability of the individual to adjust harmoniously to the requirements of our culture, with the subsequent production of an "asocial individual" who retires from "reality" into the sanctity of delusions characteristic of paranoid.

The paranoid individual of the Kwakiutls tribes of the Vancouver Islands is not an "asocial" personality, but rather one who has adjusted satisfactorily to the requirements of that civilization. Thus, if our paranoid patient is introduced into the Kwakiutls society, he, as an "asocial" individual lacking ajustability, will not be able to function harmoniously with respect to the demands of that culture. Thus, although phenotypically both syndromes appear identical, their respective genetic origins vitiates this similarity.

This is the basic point of the concepts of "Requiredness" and "Situational Context." Societies cannot be studied phenomonologically, but only through the realization that all cultures arise in respect to "requiredness" of their individual "objective realities" can any true understanding be attained.

The reason for the phenotypical diversity of norms, according to Wertheimer, is due to the "ambiguity of nature" which requires *adjustment* for survival at any cost (sometimes even at the expense of reason). However, the presence of common genetic values in all cultures attest to the presence of some sort of "objective reality" which gives rise to definite forms of "meaning."

Part IV - PRACTICAL SOCIAL IMPLICATIONS

A beautiful woman—an ugly one. In what do they differ? To both are endowed eyes, ears,

a nose, ruddy lips, and a beating heart. What matter if one has a more symetrical structure—one possibly arbitrarily better? Both are women who function alike, think alike, and feel alike? Why is one condemned to perpetual suffering and the other to comparative ease? In what essential, pray tell, do they differ?

They differ in nothing but in the different implications men draw from them. One excites the sublimest poetry, the most esoterically beautiful music, and endless bales of gushing prose. The other—at best—a profound silence. Yet they are both living, feeling women.

However, these theories may seem to be relatively unimportant except from a dialectical point of view. Granted the unity of value on a "genetic" level—people still attach different values to different actions respective to their societies. Thus, how is anything to be considered "right" or "wrong" on a *practical social* level? In regards to social action—what different implications and differentiations can be drawn from the "Situational-Context—Requiredness" concept as opposed to the "cultural" approach?

These two points of view are distinguished by the respective implications for the "raison d'etre" and expediency of social conformity, and free their conceptions as to the origin of the state. A Cultural Relativistic approach, with its negation of the assumption of any objective reality, would logically subscribe to a Hobbsian political philosophy to justify and explain the state. This position is made quite clear in the following quotation from Hobbes' main work (8)-(9) "Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as if every man, against every man. For war, consisteth not in battle only, or act of fighting; but in a tract of time wherein the will to contend by battle is sufficiently known; . . . (10) To this war of every man, against every man, this is also consequent; that nothing can be unjust. The notions of right and wrong, justice and injustice have there no place. Where there is no common power, there is no law, no injustice. Force and fraud, are in war the two cardinal virtues. Justice, and injustice are none of the faculties neither of the body, nor mind. If they were, they might be in a man that were alone in the world, as well as his senses and passions. They are qualities, that relate to men in society, not in solitude . . . (11) For where no covenant hath preceded, there hath no right been transferred, and every man has right to every thing; and consequently, no action can be unjust. But where a covenant is made, then to break it is *unjust;* and the definition of *injustice,* is no other than the not performance of covenant. And whatsoever is not unjust, is *just.*"

The Cultural Relativist, negating the existence of an "objective reality", reduces reason to nothing more than expediency—in the case of its use in the formation of a state. Since there are no "objective" truths—taken in the sense of relatively stable values—inherent in reality to dictate the organization of a society, all ethics, values, norms, as well as all states, are nothing more than the expedient artifacts of man. Reason thus becomes synonomous with expediency—and force the "political bouncer" to maintain order in the artifact of state. For in the absence of ready made fact man must provide his own. And since there are many providers, an absolute monarch must take the place of the non-existent "reality" to decide on "right" and "wrong". Thus Hobbes advocated rule by an absolute, divinely empowered by man, (through the relinquishment of their "natural right") monarch. The concept of "requiredness" also implies social conformity, but not solely on "expediency" supported purely by "force". Since an "objective reality" is assumed and this assumption verified by unity of value on a "genetic" plane, since objective meaning or "truth" (stable values) may thus be derived from that reality, societies are logical products and not arbitrary artifacts. Thus each society evolves on the pivot of reason whose fuel may be said to be the stable values inherent in the requiredness of nature. Although the ambiguity of that reality may prevent the full grasping of the meaning in nature, at the present time, man may eventually draw back these obstructing curtains of nature and discover the real objective requirements of reality in its clearest form. However, until that level of intellectual evolution is attained, man cannot resolve the world into chaos by virtue of his desire to appease his passions. Expediency of personal action is insignificant in the face of the hope of eventual complete order. In a Hobbsian world "force" and "expediency" rule a world devoid of natural value. In the world of Wertheimer, force is used as a supplement to reason (on those who sacrifice the "good of all' for private gain) and not as the arbitrary bludgeon of a valueless world.

Part V - SPINOZA, WERTHEIMER, AND FAITH

"Cancer", said the specialist.

8. Thomas Hobbes—Leviathan.
9. Ibid. Chapter XIII.
10. Ibid.
11. Ibid.—Chapter XV.

"Tuberculosis", said his associate.

"Angina Pectoris", said the other doctor.

"Gentlemen, I'm in pain. I suffer!," said the patient. "Of what good is your names. Treat Me! Alleviate my pain!"

"Fresh air, a balanced diet, and rest."

"Rest and glycerine tablets."

"Let's pick a treatment out of a hat," said the cynical observer.

"One of them is bound to work—that is—if the patient lives long enough."

"Sir, evidently you misunderstand," said the General Practitioner.

"True we know little about this case. However we have clues. Now, if each of us follows his diagnosis according to the order of his method, the correct cure may be found. True, this patient may never recover fully—may even die. But at least we have the hope of preventing the maladies of future millions by virtue of our explorations. This man is not an isolated case—but one of an order of thousands. We must use our present tools until their use enables us to invalidate them. We have Faith. We try."

Thus, Wertheimer affirms a faith—faith in human reason—faith in the order of the world. Wertheimer does not accept the chaotic conception of nature which science at times implies. With the development of science, a concomitant deterioration of the intimate feeling man had for the whole world occurred. As Professor Kohler points out (12) "Nature, so the physicists say, bears little resemblance to man. Nor are we allowed to believe that in the relation between one and the other there can be any intimacy. Those particular interconnections which the primitive view finds among concrete environments are with few exceptions nonexisteant for the scientific mind. To be sure, the abstract laws of physics apply generally, but in concerto there seems to be little coherence in the world. It is loosely knit. Its primary materials are minute particles, and the main principle which science recognizes in their behavior is mere chance . . . Galileo, for instance, was entirely unaware of the fact that nature is ruled by chance and thus escapes all understanding. It was particularly our generation which made this final discovery. If the story is long, it is consisetant in that all its statements are negative; no resemblance, no intimacy, no coherence, and not even causation (13)—'(Nature is a dull affair, soundless, scentless, colorless; merely the running of material, endlessly, meaninglessly.)'

In his emphasis on order, Wertheimer can be said to be affirming the philosophy of Spinoza who said (14) "Nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature". Thus everything that exists does so in respect to the pattern, order, or "requiredness" in nature, and is not an arbitrary resultant of a chaotic universe. Nor does the resemblance between the philosophy of Spinoza and Wertheimer end here, but they are profoundly parallelled in many other respects. For Spinoza, when discussing "good" and "evil" says (15) "Iwill here only briefly state what I mean by the good, and also what is the nature of the highest good . . . We must bear in mind that the terms good and evil are only applied relatively . . . Nothing regarded in its own nature can be called perfect or imperfect especially when we are aware that all things which come to pass, come to pass according to the eternal order and fixed laws of nature. However, human weakness cannot attain to this order in its own thoughts, but meanwhile man conceives a human character much more stable than his own, and sees that there is no reason why he should not himself acquire such a character. Thus he is led to seek for means which bring him to this pitch of perfection, and calls everything which will serve as such means a true good. The chief good is that he should arrive, together with other individuals if possible, at the possession of the aforesaid character. What that character is we shall show in due time, namely, that it is the knowledge of the union existing between the mind and the whole of nature . . . In order to bring this about, it is necessary to understand as much of nature as will enable us to attain to the aforesaid character, and also to form a social order such as is most conducive to theattainment of this character by the greatest number with the least difficulty and danger".

Spinoza with his stress on "the union existing between mind and the whole of nature" can be said to provide the philosophical basis of Wertheimer's concepts of Isomorphism. Although Spinoza states that "good" and "evil" are relative—this can be taken to specify the *phenotypical*

12. Wolfgang Kohler—The Place of Value in the World of Fact.
13. Ibid.—Quoted by Kohler from A. N. Whitehead with the following note—"I find that these words are from A. N. Whitehead who does not of course share the opinion they express."
14. Baruch Spinoza—Ethics—Part I—Prop. XXIX.
15. Baruch Spinoza—Tractate on the Improvement of the Understanding.
16. Baruch Spinoza—Ethics—Part II—Axion II.
17. Alexander Litman—Prehensions as Relations—Jr. of Philo.—April, 1947.

manifestations of value. Since Spinoza believed that (16) "Man thinks" and that "reason" and "Intelligibility" exist in the world—a subject-object relationship (perhaps the term "superject" would be a wiser choice of terminology—refer (17)) may be said to exist between these two factors. Thus the "quest of a human character much more stable than his own" can be interpreted as the search for relatively more stable "value" and "meaning". If the "knowledge of the union existing between the mind and the whole of nature" is prerequisite for the attainment of the "highest good", there must be certain implications inherent in that knowledge which will direct man to act in such a manner as to attain the "good life"; which is nothing more than living according to the rules of nature.

Spinoza also points out that "to form a social order such as is most conducive to the attainment of this character" is a necessity in the evolution of human reason. It is thus not surprising to note that Spinoza's ideal state would be a Democracy (18). He too believed that in the absence of a formal government each man had "natural right" to do as he pleased to satisfy his desires. However, as the prophet of human reason, and the staunch affirmer of the existence of "objective reality", Spinoza subscribed to an arbitrary state and its necessary use of force (taken not only in the physical sense) only as an expedient means for the restraint of the natural human passions with the subsequent establishment of an orderly society in which man could *think* unhampered by the fear of his neighbor. Hobbes, who denied "objective reality", was compelled to place all hope of order in the "divine" and all-powerful artifact of *STATE* to substitute for the vacuum which was the resultant of the denial of existing "stable" values in nature. For what is the utility of freedom of speech and intellectual thought if nothing substantial could thus be obtained. Since, in the absence of inherent stability in the world as regards the actions of man, one man's word is as good as that of his enemy-neighbor, and only the arbitrary acceptance of one man's word as absolute would yield any form of order in human existence.

The resemblance between the respective theories of Spinoza and Wertheimer can be further exemplified by Spinoza's definition of the highest form of perceptual reason as (19) "the perception arising when a thing is perceived through its essence, or through the knowledge of its proximate cause" or "insight"—which is exactly what is maintained by Wertheimer as opposed to the passive associative "thinking" conceived by Locke and Hume and personified in Behavioristic Psychology. It is on the threshold of their faith in human reason that Spinoza and Wertheimer stand together.

Part VI - ARISTOTLE AND THE BIBLE

The mighty Perapethetic stalked in his garden. He smelled the rose (not knowing it to be but a figment of his imagination), not with the end-organs in his nostrils, but with the entire being that was he. Thinking not with a brain, but with a complete, united organism, he sought the order in nature . . .

The weary lens-grinder lay down his tools of metal. Taking in hand the implements of mind, he gazed through the lens of his own making—and saw the order in nature—G-d in Eternity —magnified therein . . .

On a mountain lofty only in ideals—a tired prophet stood. Listening to the Supreme Voice of Nature, he grasped its secret in his careworn hands . . .

All sought . . . All believed . . . In faith united . . . In success of quest reaffirmed.

Having thus identified the philosophy of Wertheimer with that of Spinoza, we may now proceed to analyze the relation of the Old Testament and Aristotle to the main problem of value. Aristotle's "Ethics" were derived from nature. In other words, he did not assume that ethics were revealed (as in the Bible), but posited the claim that since nature was orderly and intelligible—a code of ethics could be obtained thereof for man who is in himself a part of the order of nature. (Here the similarity to the philosophies of Spinoza and Wertheimer is obvious.) Moreover, from the point of view of his "functionalistic" theories (his methodology not withstanding), Aristotle is also seen as one of the philosophical origins of the Gestalt Psychology. Since, according to Aristotle (20) no dichotomy can be made between "body and soul"—but it is "body-soul", and sensation as well as thinking are not the resultants of specific stimuli acting on specific end-organs but rather of a dynamic interaction of a functional body with the outside world, the similarity to Gestalt theory is

18. Baruch Spinoza—Political—Theological Tractate.
19. See note 15.
20. Aristotle—De Anima.

evident.

Aristotle derived his "Ethics" from nature since he believed that ethics were not to be superimposed on man but rather should be based on consideration of man's potentialities. One of the philosophical grievances which the Aristotelian minded philosopher exclaims with pride, when pointing at the Bible, is just this dichotomy between "naturally derived" and "revealed" ethics Remarkably enough, Aristotle's code of ethics as far as the essential points are concerned, do not differ markedly from those given in the Bible. This similarity might be explained in two ways. Either Aristotle absorbed, consciously or subconsciously the accepted moral values of his civilization and influences from other cultures, especially that of the Hebrews, or there exists some common denominator between Aristotle and the Bible. The first argument calls for a detailed historical analysis which is far beyond the scope of this paper, but the basis for the latter view can be readily examined.

The Bible from a philosophical point of view, can be considered as containing certain genetic values or concepts manifested in certain phenotypical rites or customs. Thus, "Thou shalt not kill", for example, can be said to preach the genetic value of justice.—"Do not unto others as you would not have them do unto you",—exemplified in the phenotypical concept of "not killing. The substitution of prayer or "verbal sacrifices" for the orthodox type of sacrifice common to the Jew when they were in Palestine, is an exhibition of a phenotypical change in relation to geneic constant. In a certain sense, the entire Talmudic dissertation could be considered as an attempt to discover and maintain that constant relation between the genetic root and the phenotypic action. These phenomenological customs were necessary for the primitive people who accepted the Bible, and are, in a slightly altered phenotypical manner, still necessary for the barbaric man of our times. An ideal is only important inasmuch as it provides a direction for action. Since our world is clouded by the ambiguity of nature, and since man must have a stable basis for human relationship, the Bible provides that code. "Change" may evolve in respect, and on the pivot of constant ideal or it may call for a desertion and complete alteration of that constant. Orthodox Judaism conceives of the Bible as an all-inclusive document, transcending the limits of time, and all "change" must be in direct accordance with the law. It shuns therefore tactics of expeditiously disregarding all "inconvenient" mores without full recognition of their essential "role and function" in the Jewish religion as one functional whole. A "change" which proceeds with respect to the times and ignores, to any extent, the fundamental structureand genetic ideals is no longer accepted as an "interpretation" but rather as an expedient revolt. Thus Orthodox Judaism claims to have changed phenotypically—genetically it has remained constant.

Therefore, although "divinely given," the Bible provides for a type of responsible change, and far from a superimposition on man, is nothing more than a clear statement of the stable values actually inherent in nature (which is to be considered as a creation of God) in accordance to which man must live if he is to attain the "good life" (in this world as well). The flexibility of the Bible in regards to the phenotype has already been exhibited in the case of the substitution of prayer for sacrifice, and might be further exemplified by Hillel's " פרוסבול " which made possible the payment of debts in the Sabbatical years. The responsibility for the correct interpretation of the Bible, however, is left in the hands of responsible and authorized scholars who strive to understand the genetic concepts inherent therein. Thus, the similarity between the ethics of Aristotle and that of the Bible is not remarkable at all if we consider the Old Testament as convenient "short-cut" to, and authorized version of, the stable values inherent in divine nature. This then is their common denomination—both codes are based on the "requiredness of nature"—one code is given, the other is the resultant of "natural research". The "candy is none the less sweeter" if it is presented as a gift rather than as a remuneration.

In regards to the theory of Cultural Relativism, the Talmud quite clearly states its position in regards to all differing societies and religions. As is evident from many tractates of the Oral Law (21), the kingdom of God, is not an exclusive Jewish country club, but can be said to be non-sectarian in nature. Thus the Talmud tells us that a Gentile who faithfully observes the ethical and moral concepts of his religion may attain " עולם הבא "—"the coming world" jus as any Jew. Since there are basic stable values underlying all cultures, those of whom the resp ective phenotypical manifestations of those values are conducive to the attainment of the genetic co ncepts, have equal share in the Kingdom of G-d. Therefore, Judaism does not seek proselyte, but

advocates a policy of "to each his own" (as implied from the Concept of Requiredness") to av oid the chaos which would be the resultant of the acceptance of the norms of different cultures on the ground of expediency, and thus halt the evolution of the spirit and mind of man.

The Sea of Ideas wells up and gives birth to its eddies. They whirl about, and spending their energy, sing down to sleep in the phantomless depths. Generations later, they rise again, in a different location, and once more swirl around and around in a seemingly perpetual philosophical circle. They are the same Eddies of Idea, composed of the similar Water of Knowledge, but their cloaks are different . . .

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21. Talmud—Sanhedrim—Chapter Chaileck.

JUST TALK

Aaron J. Weiss

An aphorism is a compact statement—a distilled idea—whose purpose it is to provoke quiet intellectual laughter, pensive reflection, or revelatory association. These original aphorisms have been selected from the many that the author has made live within the portals of Yeshiva. We print them here as another memory of our college life. We hope you will make good use of them.

THE EDITORS

Men often cook their own goose with the heat of their passion.

Code of the Misogynist—"All women are created equally inferior".

Never put a woman on a pedestal—She may only hit you on the head.

To people in love—
"*Two hearts that beat as one.*
Two minds that act as none."

Some clinging vines have the grasp of an octopus.

Emotion is the logic of woman—Logic is her emotion.

The Frenchman loves his woman because *she* is a woman. An American loves his woman because *he* is a man.

When in love man is an angel. Out of it—he is a man.

Life is short. Time is long. We are bad brokers who "sell short" to "buy long".

Some say that life is a machine, and then attempt to run it on oil.

It's nice being poor.—It's so easy to die.

The simple life is the one most conducive to happiness, but most of us are too simple to know this.

After having reached the summit of success, some find it difficult to move about.

If knowledge is the discovery of our ignorance, then books personify that discovery.

"Truth is stranger than fiction" since we rarely care to be introduced to the former.

The Bible says "Love thy Neighbor as thyself".—Seems unfair to our neighbors.

Often, the simple man sounds most complex when he is most simple.

Youth is full of vigor
Age is personified by wisdom
Alas! "never the twain do meet".

Every cloud has its silver lining, but every sunny day has its cloud.

Modesty is often the height of conceit.

Gossip is the oil of dry minds.

Where there's smoke there isn't always fire.—Sometimes it's just hot air.

The Twentieth Century—The age of sexual immorality and mental virginity.

THE NEED FOR AUDIO VISUAL METHODS IN JEWISH EDUCATION

SIDNEY PLESKIN

Visual instruction can be traced to early primitive times. When a boy was taught to hunt or a girl to prepare a meal, it was largely by means of imitation. The boy or girl saw what was to be done and then imitated to the best of his or her ability. The very earliest form of telling a story or presenting information was by drawing pictures such as those found on the walls of caves by archaeologists. In later time the Greeks made use of sand for a blackboard and various concrete objects to illustrate and to instruct.

Audio-visual aids to learning have come a long way from hand drawn pictures or simple illustrations. Modern science has opened new vistas in the field of education. The record, the moving picture, the slide, the portable projector, have all served to bring the world into the classroom for observation and study. Today education is no longer a matter of secret knowledge to be obtained only by a group of specially privileged individuals. The modern educator has been quick to take advantage of these remarkable new aids to bring education within the reach of greater numbers of individuals outside the school as well as to make learning more efficient for those within the school.

Audio-visual aids to instruction have been thoroughly tested in our generation and have come through with flying colors. It has been proven that they are thoroughly effective, even when they are unfortunately not put to constructive use. Ellsworth C. Dent states 1) ". . . in Germany, prior to World War II, more than 40,000 portable moving picture projectors contributed greatly to instilling the Nazi ideologies among youth and adults. We do not anticipate a need for that type of training, but it is reasonable to assume that a medium which has been so effective in achieving such a destructive purpose, might well be used constructively."

War came to America swiftly and suddenly. The nation began to gird its armor rather belatedly. Millions were called to the colors, millions more moved to defense industries. There wasn't time to train new recruits to the Armed Forces and industry by any long tedious method. Some rapid and effective method had to be utilized if an accelerated program was to be successful. Mr. Dent writes that by the use of audio-visual aids ". . . men who did not know one end of a gun from the other were trained to use these weapons in a little more than half the time usually required for such training. Motion pictures, film strips, etc., taught men and women how to build ships, use the turning lathe, repair automotive equipment, and construct numerous items of communication, transportation and assault. These training aids were used for preinduction training, training in our factories, and training for other home front duties which supported the Armed Forces."

Educators connected with the Armed Services recognized the fact that the greatest factor in learning is sight. When we combine sight, sound and touch — learning ability approximates 100% efficiency. Under controlled conditions it has been found that learning by seeing improves the learning ability 35%, and the power of retention 55%. This means that very often, the dull student can learn as much as the bright student can without them. The Armed Services also found that 20 minutes of training film strip and recordings teach more than two hours of lectures, when the important parts of the lesson are stressed by the instructor. It has also been found that the use of audio-visual aids has made it easier to teach and to learn even highly technical subjects.

Learning by seeing and hearing (audio-visual means) stimulates the desire for original research and supplementary reading on the part of the student. The moving picture, the slide and the record can be used to bring education within the reach of thousands. These audio-visual methods can be used to present facts, to stimulate thinking, to promote an attitude, to provide an emotional experience, to create interest in spiritual values. They should be utilized in Jewish education.

1) In his book, "The Audio-VISUAL Handbook".

Audio-visual aids have been proven to be successful as a medium for education. Why shouldn't this medium be developed, expanded and implemented in Jewish education? Why shouldn't educational moving pictures, slides, and recordings be made available to schools, adult educational groups, congregations, and homes? The answer is simple enough . . . money!

It takes money to produce these things. The Jewish field is a very limited one. For that reason commercial companies are reluctant to produce materials for it. Since there is very little material available, schools and organizations have been slow to purchase sound projectors, recorders and other equipment essential for making use of audio-visual materials. For these reasons the Jewish educational field, especially the orthodox educational field, has lagged behind in this direction of development.

How can we remedy this defect in our educational system? What means can we use to encourage the growth and use of audio-visual materials? The answer lies in the establishment of a non-profit Audio-Visual Library to serve as a clearing center for moving pictures, slide film, sound slide film, etc. All available material, little as there is, could be evaluated by Jewish educators, catalogued and made available to organizations and individuals throughout the country on a rental basis so that library could be as self-sufficient as possible. Since the institution would not be obliged to pay dividends to individuals, material could be made available at a minimum. The library could even manufacture its own sound-slide films, etc. In essence the film strip is a pictorial story portrayed through a selection of related single photographs. A complete story being given through the use of some 50 "frames" of 35 mm. film. These pictures are shown on a film strip projector. A popularized lecture on Jewish history, for example, is recorded. A series of pictures to illustrate the talk are made on a strip of film. By prearranged signal such as the sound of a bell recorded on the record, the slides are changed. Thus we have a smooth synchronization of sight and sound — an illustrated lecture that can be made available in series as a home study course to any individual or group anywhere in the country.

The reader may well ask what all this has to do with Yeshiva University. It is my contention that Yeshiva University should pioneer in the development of an Audio-Visual Library to further the cause of Orthodox Jewish education for the following reasons:

1. Yeshiva University is in itself a pioneering endeavor.
2. Yeshiva University has a great number of scholars who can aid in the production of materials in the field of Jewish history, Hebrew, etc.
3. It will make Yeshiva University the spearhead of orthodox education.
4. It will cause many institutions and organizations to look to Yeshiva for guidance and assistance in establishing Audio-Visual programs.
5. It will increase Yeshiva's influence in many communities.
6. It will indirectly increase Yeshiva's income.

It is my earnest hope that Yeshiva University will pioneer in the use of audio-visual methods for the dissemination of Jewish ideas to all parts of America.

THE SECULAR POETRY OF THE SEVENTEENTH CENTURY

JUDAH S. RACKOVSKY

The beauty of great art lies not in its uniqueness, its individuality, but in its universality. The painter whose careful dabs with the brush result in a hodgepodge meaningful only to him, has failed dismally, though he may consider himself a noble martyr to a noble cause. His failure, nevertheless, may be only a temporary one, with recognition coming to him from later generations aware more keenly of the different concepts of art which he tried to introduce. What one age sees as ugly and awkward, another sees as beautiful, embodying the very essence of truth. Even today we can note definite signs of a transition in art from a realistic representation of fact to a highly symbolic one. We also cannot fail to notice such transitory changes in fields other than the fine arts.

Most interesting to us at the present time is the observation of these tendencies in the literary field. The authors of today's literature seem ever more eager to delve into the evolution of the thought processes, and the resulting manuscripts are virtually laden with symbolism and grammatically-impossible interwoven passages. The ultra-realism evident in much of the more modern work has not been fully accepted to this day, but we may look forward to the day when it too will be a commonplace part of our literary possessions. We may do so because we have a strong precedent in the development history of world literature.

A cursory glance at, say, the literature of the English-speaking countries from the thirteenth century on reveals only too clearly that it has at no time in the course of events been a static entity. Rather, there has always been a definite development and progression both in style and manner of treatment. This fact is due to what obviously is the fundamental objective of literature-communication of ideas. Man has, ever since his first appearance on this planet, felt the need for the transmission of an impression or a sensation to his neighbor by some means other than physical impact. He has, consequently, spent much of his time over the course of centuries in the development of systems of oral communication, and, in comparatively recent years, of written communication, which would answer his need. It has, perforce, been a gradual process and is yet in the process of evolution. The tendency over the centuries in this development has been to effect a simplification of the more burdensome and awkward means for the transmission of ideas originally in use. This process of simplification is still going on, and may very well result eventually in some one international language to replace the vast number of local and national languages which are still, at this late date, an effective barrier to global unity.

We have indicated that the main purpose in all this development has been facility of communication. It is of interest, however, to point out that the impetus in the systematic rejection of past methods in favor of simpler ones tending to greater clarification has never been made by the people as a whole, but always by some few whose recorded or orally transmitted expression has seemed ideally suited to the communication of ideas. Thus it is that our English language as it is written today is the result of the efforts of a few leaders in literary thought. Beginning in the Fifth Century, long before Chaucer's time, they have continued through to our own time in their task. The poets have worked hard to produce a more euphonious language at the same time prose writers have struggled to develop a more fluid and natural stream of words. It is to Shakespeares and the Jonsons that we owe the present beauty of structure in our language.

Especially important in the over-all pattern to us is that period when man first emerged from his cocoon of superstition into an awareness of the universe more in accordance with present ideas — the period of the Intellectual Renaissance. In England it covered roughly the century and a half from 1509 to 1660, that is to say, from the reign of Henry VIII to the Restoration. This period marked the attainment of the English language to a role of significance and a position of eminence in the field of literature. It produced such great names as Shakespeare, Milton, and Donne in the annals of poetry and drama. The lucid essays of Bacon were worthy predecessors of the prose literature of today. Above all, this period marked the first attempt made by the man of letters to tear from himself the shackles impose way to an eventually complete freedom two innovations in poetry and drama, and paved thed by a classical heritage. It produced sparkling centuries later from the virtual literary dictatorship of the past.

The sparkling originality and vivacity that poetry can possess was ably demonstrated by the first great poet of the Seventeenth Century, John Donne. His was a brilliant and keen intellect, capable of deep and profound thought, and at the same time possessed of a ready wit. His fertile mind travels swiftly from one point to another, carrying the reader along in a veritable phantasmagoria of ideas, barely pausing for a breath. He is enjoyable, but rarely reaches the heights of greatness of, for example, Milton. No poem of his is of the caliber of a Paradise Lost or of a Samson Agonistes. His poems are nevertheless the work of a gifted imagination and a spirited intellect.

Donne asks us in his Second Elegy, "If we might put the letters but one way, in the lean dearth of words, what could we say?" Here, perhaps, lies one of the basic reasons for his enduring popularity. His mind was never at rest. It was always seeking newer and better ways of expressing verbally the thoughts that were constantly coursing through his brain. His imagery, running as it does a boundless gamut of ideas and thoughts, leaves us panting in the distance behind him. A master craftsman, he was eminently capable of handling the words he had so fortunately chosen to be his tools. He was adept at finding the basic pattern which characterizes one idea, and then disclosing other ideas in which this same pattern exists. This method which he so frequently utilized in his poetry is the essence of what is known as metaphysical poetry. Donne is usually acknowledged the founder of this school of writing and is most certainly its leading exponent. Dr. Johnson, in his essay on Cowley, whom he considered the leading exponent of metaphysical poetry describes it as a "discordia concors, a combination of dissimilar images or discovery of occult resemblances in things apparently unlike." In Donne, this was the natural result of the constant activity of his mind. In his followers this was not always true. It was their chosen task to follow a master, a hard one at that, and the results of their laborious efforts were not always comparable with the models they used.

Metaphysical poetry was, basically, an attempt to find a deeper meaning in the normal aspects of life. To this end it resorted to ingenious conceits and comparisons. In its more elementary form it may be little more than a skillfully put metaphor, but in its more advanced stages it can and does become an excellent example of analytical reasoning and philosophical speculation. It is obviously suitable to both religious and secular motifs. As a matter of fact, the greater ones among Donne's followers were writers of religious poetry. Donne himself wrote secular verse in his youth and religious poetry in his later years. Dryden, it would seem, disparages the fact that Donne uses his metaphysical style "in his amorous verses, where nature only should reign; and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softnesses of love . . ."* He, however, overlooked completely the fact that the metaphysical analysis Donne uses comes not as a result of a conscious effort to complicate, but is the spontaneous product of his thought processes. He wrote the way he did because he thought and, no doubt, spoke that way. His mind was constantly delving, seeking to penetrate beyond the very obvious externalities. No, the light, easy style of love poetry was not, and could not have been, to Donne's taste. We should not expect it of him.

George Herbert, that most illustrious of Donne's disciples, in asking "Doth poetry wear Venus' livery, only serve her turn?" is referring to a tendency which has characterized not only our poetry, but to a great extent the poetry of all peoples ever since man first learned to versify. For want of a higher, more imperishable ideal, the poet turned early to la belle femme as the subject of his deeper and more absorbing thoughts. His desire for carnal pleasure became the topic of carefully-wrought sonnets and tuneful lyrics. These poems sometimes acted cathartically, and were intended solely to sublimate the poet's desire for some unattainable "she". In the great majority of cases, however, the poems were written for purposes of conquest. Resorting to the aviarian method of securing a mate, the poet would present his songs to the desired, and perhaps, desirable, lady fair, with the hope that she might succumb to the charm of his verses and submit herself at last to him. Needless to say, in the course of such metric lovemaking, the poet resorted to many different attitudes with regard to his beloved, each suited to his own mood and her degree of receptiveness at the time.

Donne, for example, is at times chiding and petulant, at other times filled with a delightful mockery. He writes engagingly of the falseness of his beloved and of her sex in general in one

* See end of paper.

poem and in the next speaks deeply on the philosophy of spiritual love. His thoughts are in many cases profound, yet startling. His suggestion that "whatever dies, was not mixed equally", and therefore, "if our two loves be one, or thou and I love so alike that none do slacken, none can die", is a case in point. This idea of the indissolubility of unity is the basis of religion and, in addition, of all corporate bodies resulting from the man's relations with his neighbor. Nothing can survive if it is internally in turmoil, if its one part is pitted against its other part. Again, his statement that "that love hath not attained the highest degree, which is still diligent lest others see" is a very mature thought and not of the usual sort found in love poetry. This and his other poems addressed to his wife show often a beautiful sincerity and expression.

The beauty of Donne's poetry lies undeniably in its naturalness. His poems are filled with an exuberance not disturbed by being put to rhyme. Jonson, however, was not so natural. His poems are forced expressions and give the impression of hard work and considerable effort. The net result of all this was, however, a poem both well written and complete in thought and idea. The balance and symmetry of his short poems make them ideal for use as songs. He writes in a pleasant, courtly style, which nevertheless lacks the beauty of naturalness. He heralded a return to the classical style and infused it with his own gift for conciseness of expression. A few of his poems are still to be found in modern anthologies. The greater majority have been relegated to the period anthologies. He is chiefly remembered today as the guiding center of a talented group of young poets and writers of the intelligentsia of his day.

Foremost among these were the Sons of Ben. Of these, Robert Herrick gave the most universal touch to his poetry, and wrote with exquisite simplicity on a great variety of subjects. He impresses the reader as being one who really enjoyed living. He writes with a contagious friendliness of the things which surrounded him in his daily life, speaking of them with such relish as to emphasize the truth of W. H. Auden's recent plea for more poets of the commonplace, writing about the everyday things that enrich and enliven contemporary life. He seems blissfully unaware of the events of import which occupied the citizens of his age, is himself busied with the contemplation of the simple and beautiful world he saw so vividly through his rose-colored glasses of poesy. A clergyman, his poems are nevertheless not ecclesiastic, but are characterized by a mellowness and a rich sense of humor quite unlike the intensity of a Crashaw or the austerity of a Herbert. His few religious poems are not poems of depth but are expressions of a simple, uncomplicated belief. The love lyrics of this poet, who said of himself, "jocund his muse was, but his life was chaste," are a far cry from the poems of his fellow followers of Jonson, Carew, Suckling, and Lovelace. Cavalier poets, they captured the spirit of the gallant of their time, mainly because they themselves knew intimately and personally this spirit and cut "dashing figures" in the Society of their day. Suckling, with the natural, conversational tenor of his poetry, is reminiscent of Donne. Carew, with his carefully polished poems, is much less fluid than is Suckling, and lacks the grace and lightness of touch which came so natural to Suckling. Lovelace is worth notice mainly because of his two poems "To Althea" and "To Lucasta". Apparently his muse was at its best when he was not completely at liberty. At any rate, his comment that "stone walls do not a prison make, nor iron bars a cage" and his plea that "I could not love thee, dear, so much, loved I not honor more", have well deserved the high esteem accorded them by history.

The secular poems of the seventeenth century are, above all, enjoyable reading. In reading them, scholarship should be in the background rather than the modus operandi. They are not didactic, have no great lessons to teach. Theirs is a more universal purpose, that of entertainment. To this end they have served admirably over the years. Their great accomplishment however, has been in continuing the rendering and refining of the English language, a process begun so long ago by Alfred the Great. They are important links in the chain of development leading to our English of today. As poets, they are essentially ephemeral, even the greatest of them, Donne, forgotten save by a scholarly few. They have however, in the course of their work, made our language a more expressive and a more euphonious one. Therein, I believe, lies their greatest contribution.

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* Quoted from Dryden's discourse on satire in the anthology Poetry of the English Renaissance edited by Hebel and Hudson, 1929, Crofts, New York.

SAY HELLO TO JAKE

A. A. DAVIDSON

The Marine jeep driver who took us from Naha to Regiment pointed out a tent.

"That one there, Doc", he said. "With the table in front of it." I thanked him, and got my pack out of the back of the jeep. "If you get over to the 3rd Battalion," he said, climbing back in, "tell Jake that Ned Kay said 'hello' "; and he drove away, stirring up puffs of yellow dust along the road.

The tent with the table in front of it belonged to the Regimental Surgeon, a stout and grey-haired man, who was sitting on a camp stool and drinking cold coffee out of a plasma can. Drops of it trickled down his chin and fell on the deep folds and convolutions of his belly. His uniform of the day was green "skivvie" shorts and slippers — a more unmilitary figure would be hard to imagine. We reported in to him, and he prepared to copy the information on our papers into his record book. There were several of us Hospital Corpsmen; so he spread us around the several battalions. Me, he assigned to the 3rd.

"Could've used you fellows earlier", he grunted. "'f they waited this long, why couldn't they send some WAVES?" A rhythmic heaving of his stomach indicated silent laughter. We smiled politely; the jest was old by now. A few more questions, and we prepared to leave.

"What's **your** name?" he asked me in very friendly tone.

"Davidson". I didn't know how high his rank was; so I added a safe, "Doctor", to my reply.

"Oh. Well, when you get to the 3rd, say 'hello' for me to Jake."

Luckily another jeep was just then leaving in my direction. Besides myself and the driver, there were two Navaho Indians in dungarees. They conversed together in their native language as we bumped and careened past ruined villages, dead horses, hillside tombs, bodies of all sizes and conditions, long lines of native refugees, and all the other characteristics of Okinawa scenery as of June, '45.

The Battalion was set up on a wooded hill overlooking the South China Sea, and our aid station occupied two large tents facing one another. The doctors were examining a Marine with a blood-caked face, who lay on a stretcher awaiting evacuation. A middle-aged C.P.O. was feeding evaporated milk and water to a very little Okinawan girl, using a very large spoon. The child's right arm was swathed in bandages from shoulder to elbow; beyond the elbow there was no arm. Not a whimper came from her as she opened her mouth like a good girl. I was put to work at once dressing the scalp wound of a B. A. R. man who had made the mistake of entering a cave without previously throwing in a phosphorous grenade by way of greeting.

He interrupted his monologue as I was tying the final knot, and I heard him say, "Hello, Jake. Look what I went and did". A deep voice answered dispassionately, "If they took off the whole head you'd never miss it", and I looked up, not quite sure of what I would see. My first quick impression was of a large and hairy torso, two powerful arms, and a long face with a pair of deep-set dark eyes.

"Take care of this yayhoo here, Doc", he said. "It isn't much use to us, but its mother loves it."

"Say you don't meant it, Jake!", implored the yayhoo. And so I first met him. Jake, that is. He went away almost at once, and the Marine turned to me. "Thanks for the hair-do," he said. "You see that fellow? Well, if you was to walk up to him and say, 'Jake, I need a shirt — how's about letting me have that one you got on?', Jake would take it off — if he had one, I mean — take it right off, and give it to you. Twice he saved this outfit from being wiped out." He seemed anxious to assure me of something. "We think a lot of Jake," he said.

Not long afterwards the island was declared "secured", and we moved up north to what the goldbraid humorously called a "rest area", which we built ourselves by way of relaxation. Rumors at once began to fly around: We were going to invade Japan. We weren't. We were going to Hawaii. We — and so on. One afternoon somebody remarked casually that he just

heard that "the Army dropped an atom bomb over in Japan."

"Yeah, sure," the men said. "And in Frisco they got big signs in the street reading, 'Welcome Home, First Marine Division'. Tell us more."

But before all this, I had gotten acquainted with Jake. He came over while I happened to be reading the **chumash** with Hertz's commentaries that I'd carried with me on my journeys. I didn't see him at first, and he reached his hand over my shoulder and pointed to the text. I noticed at once that he had a catholic medallion fixed into his identification bracelet.

"What's this book?' 'he asked. His manner was gruff, yet diffident. "It's a Jewish Bible", I told him, "and it explains the meaning underneath, here. You see?'. He sat down beside me, and started to read, following the English words with a thick finger. He moved down to the commentary, and read further. Then he looked up.

"This is a very good idea", he said. "I never would have thought of it, but it's a very good idea. Can you read this?", pointing to the Hebrew. I told him I could. "Go ahead — read something", he urged; and I did. Jake listened, as if trying to impress the strange words on his mind. Then he asked me a curious question. "Does it say anything about the trinity?" I turned to the page where the **Shema** was explained, and we read it together. "I see what he means", said Jake. And then, "You know, I'm Jewish, too." My finger gestured towards the medallion.

"Oh, that . . . Well, my sister is Catholic, and she asked me to wear it. See, my mother was Catholic, and my pop was Jewish, and when they got married they agreed that if they had any children, the boys would be his religion, and the girls would be hers. But my mother pulled a quickie, and she had me baptized, anyway. But it didn't take. Somehow, I just never seemed to believe that way."

Jake's father, whom he evidently had loved very deeply, came from an old California Jewish family. How long the family had been in America, Jake didn't know, but he was sure it was at least a hundred years. Maybe his father's mother wasn't Jewish either; he couldn't be positive about that. He told me that once, when he was just a kid, his father told him that today was a Jewish holiday and he wasn't to go to school as usual. They walked around the streets for some time, and finally they went to a movie.

"What I think now," Jake said, "was that he **really** wanted to go to a synagogue, but I guess he didn't know where to go, and probably he didn't know what to do when he got inside. But he was a swell fellow, my pop," Jake said. I told him I was sure of it.

"You know, I've been in the Corps sixteen years . . . Twelve of them either at sea, or overseas . . . You get to thinking about a lot of things . . . Like reincarnation, for example. If there's anything to it, I hope I don't die over here. Who wants to be born again, if he's going to be born an Okinawan? And then, after this last blitz . . . Pelelieu . . . Then I really began to want to see the Jewish Chaplain. I wanted to ask him about a lot of things. But, I don't know . . . I guess he's been overseas too long." The chaplain, I later found out, had been a field anthropologist previous to his entering the ranks of the liberal rabbinate. He is considered one of the leading authorities on the fertility dances of the North American Indians. He had given Jake a small salami . . .

We did not always get to talk at such great length; as Gunnery Sergeant, and acting First Sergeant, Jake was a busy man. The Marines used to say that he had his own interpretation of the Law of Supply and Demand: "First he looks at the supplies they send us, and then he goes and demands more!" Once, no less a personage than a Brigadier General came around on an inspection tour. Seeing Jake, who had known him when he was a mere Major, he asked, "Sergeant, how do the men like the food they're getting?"

"General, they don't like it worth a damn — what food they get, that is," rumbled Jake. The quantity and quality of the food improved spectacularly.

Shortly before we left Okinawa — not for Japan, after all, but for China — Jake went to see the Chaplain again. And by some rare chance, the Chaplain had a "Raishis Das" book, a Hebrew primer, such as are used for children; and Jake asked him for it. He came over to me one night in the hold of the ship (one of Mr. Kaiser's little pop-up jobs), and shyly asked me to teach him to read Hebrew.

"A Jew's got to know these things", he said. And who was I to tell him he was not a Jew? "Tidbok l'shoni", first. We had a "lesson" every night, sitting on top of the tarpaulin cover of a truck.

Hundreds of faces observed us by the dim light in that crowded hold, but not one laughed at the spectacle of Jake holding the small book in his huge hands, and sweating over the unfamiliar letters and syllables.

Beh, bah, bo, baw, boo, bay" he stumbled. "Geh, gah, go, gaw, goo, gay." But nobody laughed. Not at Jake . . .

He has only a few more years to go, now, before retiring. Luckily, he's stationed in San Francisco, his home town. I got a letter from him recently. It's just a short letter, but the gold of Ophir wouldn't buy it.

"You will be happy to learn," he wrote, "that I have finally and for the first time gone to a Synagog. They gave me a Lea up to the Torah, and I really managed to read the blessing. And next time I hope to do even better. I also went to see a rabbi, and he explained a lot of things to me. Hope you and your family are well, as is

Your friend,
Frederick P. Jacobs"

If any of you fellows ever get out to San Francisco, say "hello" for me to Jake.

THE SONG OF FAITH

Oh G-d, I damn the day that I was born
Into a world engulfed with hate.. A world
Where man doth act like beast and our own gods
Must serve the sly and guileful human snake
In temples built with human blood. Where Truth
And Honesty, where G-dliness and Faith
Are paid with Poverty, where Justice serves,
Hideously entwined with Prejudice,
To crush the righteous. Worlds that serve as Hell
To man and home sweet home to Satan's hosts.

Is this the world that G-d in six short days
Created Good? Did He in haste retreat
Behind the guarded gate of Heaven's bounds,
The gate that shuts out strife, resounds the din
With double grinding fury, Thunder's fright?
Oh why did He in Mercy spare the world
From watered doom pronounced Oh why did He
Place rainbows in the sky as symbol of
A world's destruction passed and life renewed?

When I look up and see the moon and stars
Harmonious, the fixed Indians
In chase, the grizzly prey pursued by lust
But not by Time the North Star's course a true
And faithful friend of mariners, by Space
Unchanged; or when the summer's sun behind
The distant mountain sets in ambered peace
My senses strain to hear a voice supreme
In answer to my heart's own doubts. The voice
I hear is slight in sound but harsh in tone.

"Oh fool, Oh mortal fool! do you in vain
Attempt to analyze the Godlike Faith
Which reason cannot reach, and mighty minds
Have felt and taught to eager, searching souls
Yes, Faith it was, my erring friend, which through
The ages carried armies, righteously
Arrayed in G-d's own colors bright, through fields
Of battle grim to victory. Not long
Was Lot's captivity prolonged before
The pious Abram to his rescue came
Against the stagg'ring odds of allied knights
In number four and when the Hebrew slaves
In truant flight from Pharoh's armies fled,
Some trusting soul, in G-d his faith reposed,
Into the churning waters dragged his worn
Out limbs, until reward was due for all
His brethren dear; in Warsaw's ghetto late,
With weakly arms upraised—the arms that G-d
Had given them, and not the arms of man's
Munition plants—Jews fought a battle great
Against the tanks and planes of Nazi pride,
And from their dying lips there came the theme
Of this my song—'The Song of Faith', of Faith. . . . ."

MARTIN LOUIS APPLBAUM

AMBITION

Infinity, plurality—
Yes, call it anything you will;
Innumerable worlds of space—
They only challenge human skill.

The mount so high was never found
Impossible for man to climb,
Or, failing that, to try again
And win at last; what matters time

A spirit staunch can conquer all
And never quail at overwhelming odds;
We reach a goal—and pass it by,
Go on, to seek the place of gods!

The stars that twinkle overhead
Invite us: "Rise! Be truly great!"
And how shall I presume to say
That we cannot attain that state

Though we, today, may seem as low
As any beast, and twice as base,
Tomorrow's dawn is yet to come;
Who knows the future of our race?

Though hope burns dim when oft I think
Of men who wallow in the blight
Of meanness, who do not aspire
To higher paths, our own by right,

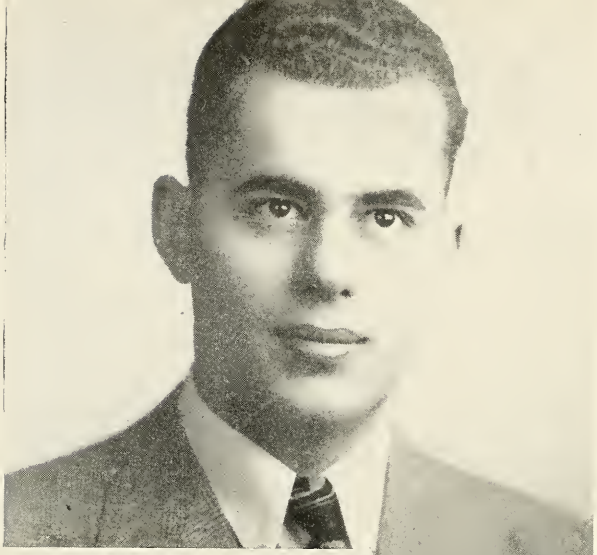
My faith remains: Our destiny
Transcends our present lowly field;
Despite ourselves, we MUST go on—
To strive seek; find and never yield!

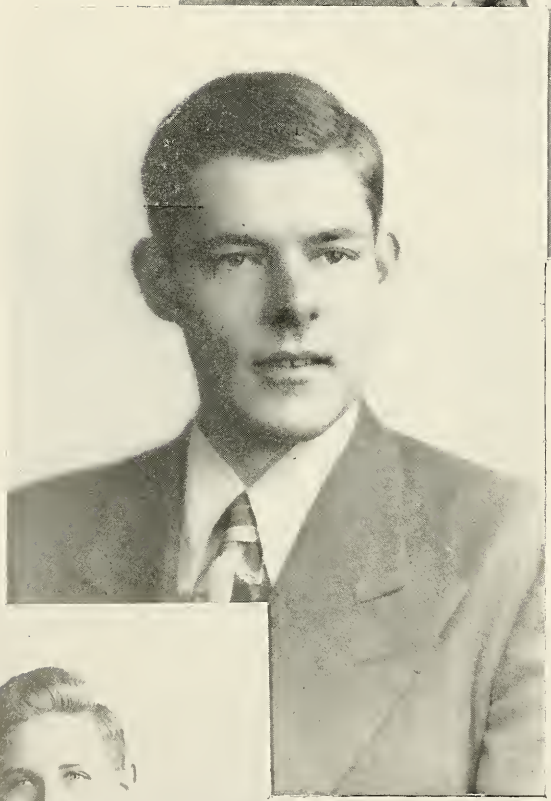
ARTHUR ROSENFELD

Student Activities

PAUL '48
PEYSER

STUDENT COUNCIL





STUDENT COUNCIL EXECUTIVE
GERSHON STERN, President
PHILIP ZIMMERMAN, Vice-President
A. IRVING SCHNIPPER, Secretary-Treasurer

STUDENT COUNCIL REPORT

GERSHON STERN, President, Student Council, 1947-48

Upon reviewing the activities of the Student Council during the past year, it becomes apparent that we divided our work into three main categories. First we were able to build upon and strengthen the existing extra-curricular and intra-mural activities. Secondly, we added several new activities and services. Thirdly, we were able to straighten our several Student Council shortcomings and iron out various difficulties and problems that existed in our relationship with the Administration.

We began our activities with a large, well-rounded Freshman Reception Program, which consisted of four different functions: the Freshman-Faculty Get-together, an Athletic show, "Gen-Nite", and the traditional Senior-Frosh Smoker. The purpose of this program was to make every incoming Freshman feel like a welcome member of our student body rather than just another name on the registration roll.

This year, intra-mural and extra-curricular activities hit an all-time high. Twenty-one separate clubs and societies applied for Council charters and operated under its auspices. All classes participated in the numerous intra-mural competitions which ranged from athletic activities to intra-mural debating, chess and dramatics. In the extra-curricular division we are happy to report that the language societies have become more active and expect to issue publications each year. A new Biology and Mathematics Society were formed and held numerous meetings at which distinguished guest speakers attended. Practically every member of the student body participated in one or more of the activities offered by these clubs and societies.

The Placement Service this year under the direction of Aaron J. Weiss, '48, was a tremendous success. At the present writing the service has already granted some 100 positions ranging from tutoring to camp positions. The original application fee was abolished during the year because the service had accrued enough money to carry on its extensive activities.

For the first time in its history the school was able to boast of an orchestra, ably directed by Alexander Petrushka, '50. During the course of the year we were able to receive the services of Mr. Sholom Secunda, noted musician, who advised the orchestra and helped it overcome many of its obstacles. The orchestra played for the student body at several of our functions and was lauded by all for its accomplishment. Philip Zimmerman deserves honorable mention for his behind the scenes work in organizing the orchestra and making a reality of an election pledge.

The Maccabean this year did a wonderful job and our thanks go to Israel Paleyeff, '48, Alvin Fredman, '48, and the staff. The Maccabean is now one of the school's regular publications dedicated to intra-mural and extra-curricular news. In the short span of a year it was able to advance from a mimeographed sheet to a regular printed publication. Plans call for its immediate expansion into a regular printed school newspaper.

This year the Yeshiva University Athletic Association was formed. This badly needed step was taken to fill the gap in our athletic program. From now on all athletic activities will be directed by the Y.U.A.A. headed by Rabbi Abe Avrech, Mr. Sam Hartstein, and a seven man board, consisting of Faculty representatives, a representative of the coaches, the under-graduate athletic manager, and two other student representatives. Anything todo with athletics will now be handled by the Y.U.A.A. The teams will be strengthened by newly acquired athletic grants to promising players. This step is one that will mark a new era in the athletic history of the school and will undoubtedly result in more school spirit among our students and more popularity with the Jewish community.

At the present writing, work is already under way on a dramatic production which will be directed by Rabbi Dave Mirsky, assisted by Jack Sable, '48. This production is to be presented during the latter part of May. We hope that by presenting such fine productions as the one planned for this year, in keeping with the line spirit of past productions, the administration will acquiesce in the demands made to it by the Student Council so that dramatics may eventually become an established activity of the student body rather than a frantic effort on the part of those who are talented in this art.

A very fine Class Nite was presented at which the various classes wrote, directed and acted in their respective class productions. The Junior class was chosen as the best by the judges.

Among the social functions this year was the first annual Alumni Day celebration which consisted of a general get-together. The traditional Varsity-Alumni basketball game and an evening of entertainment which followed the game were the most outstanding. We trust that this type of affair will be encouraged and coninued in the future since one of the main problems that beset the students was the very limited support received from our Alumni friends. Only by closer association with them can we ever expect any direct interest from them in our school program.

A large Zionist rally was held this year, addressed by Rabbi Meyer Berlin, President of the World Mizrachi Organization.

In order to instill a greater amount of school spirit, the Council called two Award assemblies. To those who excelled in non-athletic activities the Council presented awards at a general awards assembly. Tho those who were active in the athletic department the Council sponsored the first Annual Athletics awards dinner. We were able to secure a number of new trophies from various groups and individuals connected with the school. These trophies acted as added incentives for interest and competition in school activities. dents.

Several other new activities which deserve mention are the Glee Club, directed by Jerome Blatt, '48. The three new varsity teams: they are the Soccer team, managed by Sidney Lieberman and coached by Dr. Max Becker of the Hakoah, the Swimming team, coached by Mr. Larry Klapper, the Baseball team, managed by Mel. Rubin, and the Tennis team managed by Boris Rackovsky.

Harry Yanolsky, '48, represented the school at the Intercollegiate Chess meet and the chess team participated in numerous inter-school competitions this year and can boast of a very successful year.

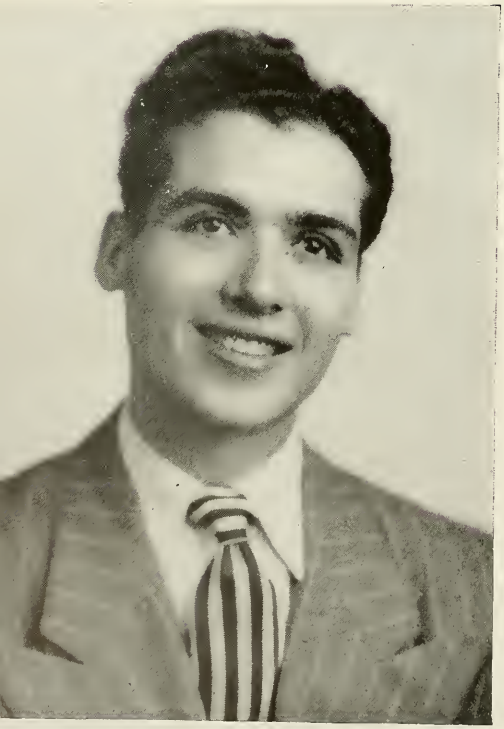
The Council was able to come out of the "red" this year and William Kantrowitz, '48, Business Manager of the Commentator, deserves honorable mention for the splendid work he did with the finances of the school paper. The Masmid was ably handled by Paul Peyser, '48, Isadore Hyatt, '48, Aaron Weiss, '48, Hyman Heifetz, '48, and the remainder of the staff.

Le Flambeau was edited by Gershon Stern, and dedicated to our dearly beloved school-mate, the late Mortimer Kogon, who lost his life accidentally during the early part of the year. The loss of Mort Kogon and Moshe Pearlstein, '46, who gave up his life fighting for the Zionist cause in Palestine, were the unfortunate contributions of fate to the class of '48. Their memories will forever linger in the minds of those who knew them,, and those generations of students who will attend Yeshiva after we leave, will also know of their existence and participation in our school's activities due to the perpetual trophies that have been granted in their honor.

I would like to thank all of those who have made our work this year one of accomplishment and progress — Messrs. Zimmerman and Schnipper who ably assisted me in the duties of the Council, and to all the members of the Council and its committees. Personally, the office of President of the Student Council was fraught with satisfaction and valuable experience. I shall always be thankful for the privilege of serving my school and my fellow stu

MASMID

PAUL PEYSER, Editor-in-Chief



ISADORE HYATT, Managing Editor

A yearbook has a twofold objective. Primarily, it is a record of college life, covering both its light and serious aspects, its merits and shortcomings, its various activities and numerous studies, but above all ,its participants. It serves as a source for future reminiscences, calling forth refreshing memories of friends and professors with whom one has shared, to a certain degree, common interests, common pleasures, and common pains. It is a summary of an important period in the personal history and development of every individual. Four years in any single homogeneous environment inevitably leave an indelible impression, for good or otherwise, upon one's personality and world perspective.

To a certain extent, the college yearbook also exhibits itself as a literary journal. Issued by succeeding graduating classes only once annually, it provides an outlet for student emotions, opinions, and literary abilities — a stimulus to fertile minds and agile fingers.

This Masmid will be found to differ in many respects from those of preceding years. Pictures were given a prominent position because, in the opinion of the editors, no combination of letters and words can adequately express what a simple single picture does. The pictures were carefully planned beforehand in close connection with the section in which they were to be inserted. No picture was taken whimsically.

Much space was also devoted to the numerous clubs and activities which perform the very important function of providing the students with the means of expression outside of classes and a source of entertainment and joy.

In conformity with the primary purpose previously emphasized, every senior, in addition to the traditional portrait and informal, was summarily portrayed in a short write-up — a feature neglected by almost every former Masmid. It should be kept in mind, however, that these write-ups are merely identification labels and not comprehensive character analyses.

It is the sincere hope of the editors that they have succeeded in putting out a Masmid which in future years will be looked upon and pointed at by the members of this graduating class with a feeling of pride.

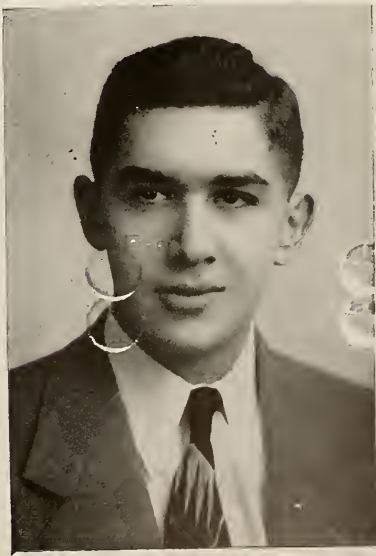
ALVIN MARCUS, Business Manager

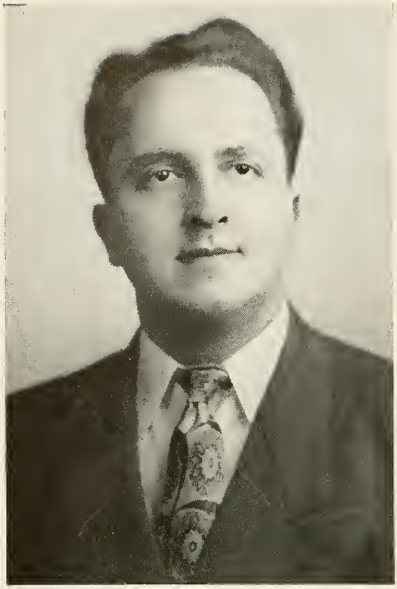
STANLEY RUDOFF, Technical Editor

TED KALLNER, Associate Editor

ALVIN KRASNA,
Photography Editor

CHARLES SEIGEL,
Associate Editor

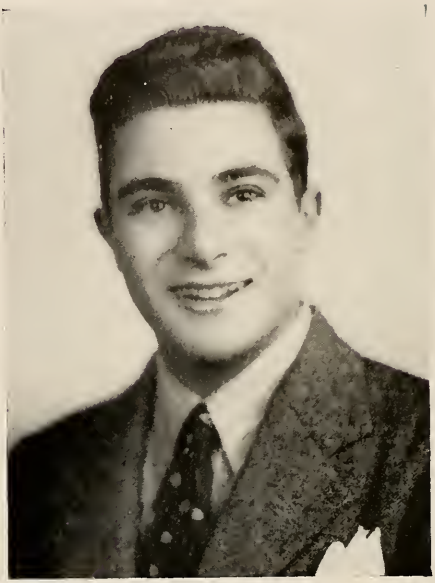




AARON J. WEISS, Literary Editor

HYMAN HEIFETZ, Literary Editor

The Commentator



WILLIAM HERSKOWITZ, Editor-in-Chief

MYRON M. FENSTER, Managing Editor

WILLIAM KANTROWITZ, Business Manager

MAX FRANKEL, News Editor

SOLOMON BLUMENFELD, Sports Editor

JOSEPH YOSHOR, News Editor

Proud of "Commentator's" traditionally high standards and determined to stretch their skein of "A" ratings, the editors and staff outdid themselves in making this year's "Commie" the best yet in content, make-up, and lay-out. The student organ was published on a regularly bi-weekly schedule with all four pages packed with information, opinions, and entertainment.

Big news was the order for the '47-'48 academic year and the paper capably covered each event. The outstanding bit of news was the proposed partition of Palestine which was accepted by the United Nations. "Commie" joyfully spread the news of the historic decision and the resultant victory celebrations over the front page but, at the same time, soberly cautioned that celebrations should wait until partition became an actuality.

Other news highlights were the forming of a school of Education and Community Organization, the erection of three buildings as the first step in the realization of the University's expansion program, and the adding of a Long Island branch to the Talmudical Academy.

But despite its outstanding and thorough-going coverage of the "big" stories, "Commentator" did not neglect to publicize the smaller items, the functions and activities that form the backbone of the school. All clubs and societies found The Commentator ever willing and eager to give their meetings and lectures the attention they deserved.

"Commie's" editorial policy, in line with a long-standing tradition, was constructive, straight-forward, and timely. As ardently Zionistic as ever, the student newspaper suffered, along with the Yishuv, through the partition's trials and tribulations. It successively urged the U.N. to adopt the plan, the U.S. to secure the necessary votes for it, the Jews to give their whole-hearted efforts to support it, and the formation of a police force to implement it.

In a series of editorials titled, "Palestine — A Challenge to the United Nations" and "Palestine — A Challenge to the Jewish People", "Commentator" pointed out the responsibilities of the U.N. and the members of the Jewish nation to the Holy Land. The second semester saw hard hitting "Edits" decry the arms embargo and advise its readers of their jobs in bringing the partition scheme to fruition.

However, despite the prominence given the situation concerning Eretz, the local scene was not neglected by the editorial writers. Critical reviews of dramatics and other student issues took the limelight from time to time. The tones used varied as the wielders of the editorial "We" swung from indignant attacks and constructive criticism to plaudits for jobs well done.

Despite the wealth of important news that flooded its pages, "Commie" ran an extensive variety of feature columns. Frequent "Maybe I'm Wrong" articles appeared on controversial topics while the students voiced their opinions through the "Letters To The Editor" column. Appraisals of operas, the Hebrew stage, and movies were the contents of a successful series of cultural pieces.

On the lighter side were the "Meet The Faculty" column, several feature fantasies, kibbitzing write-ups of various chagigas and smokers, and other laugh-provoking articles. The class of '48 received its come-uppance as the feature staff, believing nothing sacred, facetiously invited the readers to "Meet The Seniors". The feature hit of the year was the gala Purim issue which lampooned various aspects of school life.

The Commentator started its 13th year of publication with a Governing Board consisting of William Herskowitz, '48, Editor-in-Chief; Myron M. Fenster, '48, Managing Editor; William Kantrowitz, '48, Business Manager; Max Frankel and Joseph Yoshor, both '49, News Editors; and Sol Blumenfeld, '49, Sports Editor.

Due to a protracted illness, "Billy" Herskowitz was unable to take an active part in running the paper during the Fall term and so "Mike" Fenster became acting editor. When Herskowitz returned in the second semester, Fenster took a leave of absence for reasons of health. Despite these fluctuations in management, "Commie" continued to turn out top-notch issues and, due to the financial wizardry of "Willie" Kantrowitz, finished the year solidly in the black.

LIBRARY

Learning a trade

Collaboration

MR. SOLOMON ZEIDES, Assistant Librarian

PROF. A. MARGOLITH, Librarian

Yeshiva College Library has achieved a place in the sun. During the past year students discovered that the library met their needs. A well-lit and ventilated library, housing thirty-five thousand volumes, four thousand pamphlets and two rooms containing back-number periodicals, a complete catalogue and a microfilm reader, as well as occasional displays, readily account for the use of the library by almost every student of Yeshiva College.

Yeshiva College Library catered to students of all branches of the University, but circulation was limited to college students. The library records exhibited once more the Yeshiva College's student's thirst for Knowledge. 22.3 books per student were circulated during the past year.

The accreditation of Yeshiva College by the Middle States Association was largely due to the fact that library was considered of high merit. Such commendation is proof that the library, under the aegis of Dr. A. M. Margalith and Solomon Zeides, Librarian and Assistant Librarian respectively, has forged ahead to become an integral part of the institution.

A scene in the library

Motke Boske faces

An atypical scene — signing for a book

MACCABEAN

ISRAEL PALEYEFF, Editor-in-Chief
ALVIN FREDMAN, Associate Editor
SOL BLUMENFELD, Feature Editor

Another Journal has taken its place among the Yeshiva University publications. The need has long been felt for the monthly which would cover the wide range of intramural activities functioning in the school. It was mainly through the efforts of Izzy Paleyeff, Alvin Fredman, and Mel Rubin that this need was fulfilled. The "Maccabean", although a mimeographed tabloid, was received warmly by the students who looked forward to the features which appeared regularly. Some of the features were the "Mathematicians Corner", "Gossip Column, "Rog's Roundup", "Intra-mural Standings" and "Exposes of Various Natures".

The Co-Editors were assisted greatly in their efforts by Sol Blumenfeld. The staff also deserves a great deal of recognition for their cooperation and labor. These included: Bert Rogoway, Vic Geller, Charles Bahn, Alvin Morgenstern, Herman Protok, Phillip Zimmerman, Hillel Dryspiel, Reuben Heisler, and Izzy Hyatt.

Jack Zucker, the head typist, was assisted by Arthur Rosenfeld, Jerry Krakower, Herbert Pollock, and B. Haber.

This year's staff hopes that the work accomplished will serve as a basis for the growth of the "Maccabean" as a student publication.

BASKETBALL

MR. BERNARD SARACHEK, Coach

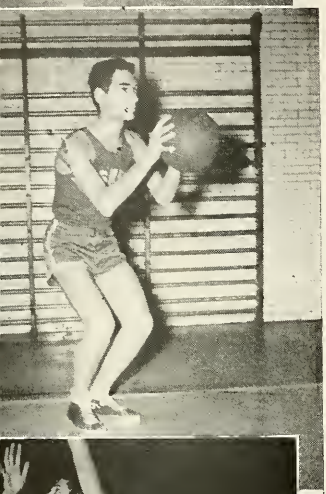
MERRIL RUBIN, Captain

SAMUEL KENNER, Manager of Athletics

HILLEL DRYSPEIL

Age — 17½
Height — 5' 10"
Weight — 160
Uniform No. — 9
Called — Hilty
Class — Freshman

Hillel, one of the unheralded members of this year's squad, is a graduate and basketball veteran of Talmudical Academy. Although not experienced, as far as college ball playing goes, "Hilty" has nevertheless displayed an aggressive nature in games and has a storehouse of energy which never seems to be exhausted. The bespectacled freshman hails from Spring Valley and is one of the well known residents of the Dormitory. The coach thinks that this first year man has potentialities, and more experience will make him one of the long term dependables.



ISRAEL PALEYEFF

Age — 20
Height — 6' 1"
Weight — 160
Uniform No. — 11
Called — "Izzy"
Class — Senior

"Izzy the Masmid" has been on the Mite varsity for two long, hard campaigns. Quiet and unassuming when on the bench, he usually spells trouble once he dons those eye glass "guards." He uses his height to the best advantage and plays an inspired game. "Izzy" is another of the former T.A. boys, and a major in the Social sciences at the college. Besides basketball he has had much experience at baseball, which qualified him for the Co-Managership of the hardball squad. It has been said that "Izzy" is the sole senior who can blush and really mean it.

RUBIN DAVIDMAN

Age — 17
Height — 6' 2"
Weight — 160
Uniform No. — 4
Called — Ruby
Class — Freshman

Ruby is one of the neophytes on the squad who amazed everyone including the coach with his proficient ball playing. Although shorter than the average run of college basketball players who man the bucket position, Ruby has gotten off his legs and at times shown overwhelming superiority in getting the rebounds off the boards. He is a lefty but can also shoot with his right hand, and during the season has been able to compile a high scoring average. Masifta Torah V'Daas was the training ground for this youngster who should go far in the Yeshiva sports scene.

ISADORE HYATT

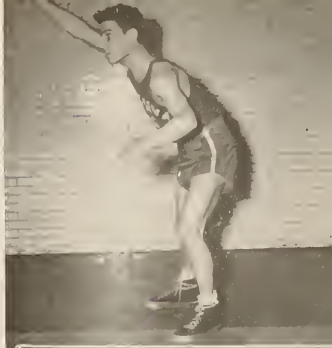
Age — 20
Height — 5' 11"
Weight — 170
Uniform No. — 17
Called — Izzy, James
Class — Senior

"Izzy," a tough man on defense is also a dangerous man on the offense. His most effective attributes are speed, deception, and a good eye. This "waiter" from Philadelphia does not play the conventional style of ball, but has rather perfected his own style. This is evidenced by his "puff-cheeked sets" and dribbling techniques. Isadore is a psych. major much to the regret of those that have taken his tests, and during his spare hours he holds the position as the Lord High Custodian of the Gym. Izzy has shared a room on the outside with Mel, and this has been the rendez-vous of the select "four" in Yeshiva.

DANIEL KOMSKY

Age — 18
Height — 5' 6"
Weight — 135
Uniform No. — 16
Called — Danny
Class — Sophomore

All arms and legs, time and time again it looked as if diminutive Danny would be overwhelmed by sheer weight, but the might — Mite did everything including dribbling under the legs of "skyscraper" opposition. A master at deception and possessor of a rifle pass, this soph was everywhere on the defense, and came close to stopping almost every major play passing his way. A close friend of Art Stein and of an underworld character called Tepper, Mr. Komsky is sure to see muscle service on future editions of the Yeshiva varsity.



ELIHU SIMON

Age — 19
Height — 5' 7½"
Weight — 135
Uniform No. — 14
Called — "Chiel"
Class — Junior

"Chiel," his famous hair-wave flying in the air and the dribbling ball keeping time to musclebound legs, was quite a familiar sight during the past season. A veteran of two years' service, Coach Sarachek, finally debenched the Junior and he saw frequent service. His speed, a fair "set" and "lay up" paid dividends in the clinches. This Bronx T.A. graduate is a "natural," and all the blue "rooters" expect great things from him in the coming basketball campaign.

ALVIN FREDMAN

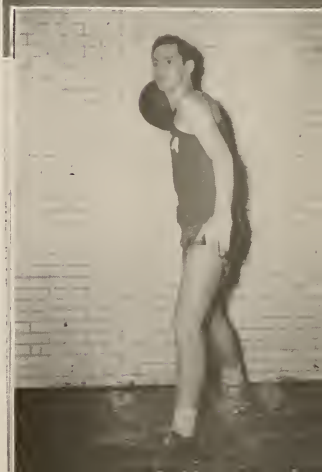
Age — 21
Height — 5' 10½"
Weight — 175
Uniform No. — 10
Called — Skippy
Class — Senior

"Skippy," the present head of the Fredman clan attending this institution, is an amiable campaigner of last year's Mites. This genial chap can really play basketball when he wants to, and is given the opportunity. Although he flew out of no doors, Skippy was a good standby to have around when the team needed muscles under the boards, and when the spectators needed some comedy. The senior from St. Louis, via T.A., has everything in sufficient quantities to make him a constant danger in all games. His spirit and joviality have made him well liked and the fellows will be saying a sad good-bye to "B.B." Fredman.

AARON FREDMAN

Age — 18
Height — 6' 2"
Weight — 175
Uniform No. — 13
Called — Red
Class — Freshman

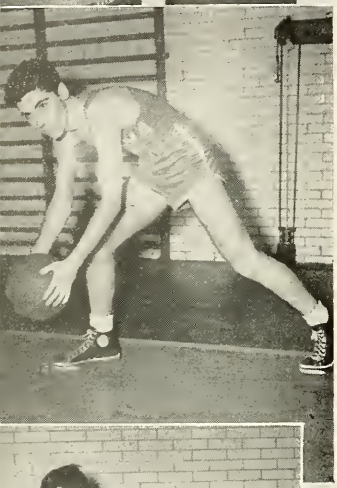
"Red" is keeping up the traditions of tall Fredman at the Yeshiva. The husky Freshman, a product of Peoria, Ill., and T.A. has the raw materials necessary for the creation of a good pivot man, but he needs more training and practice. Under Coach Sarachek's tutelage he has improved considerably. "Skippy's" cousin has played some good games for Yeshiva and contributed his share of markers in a few of these contests Here is another one of the men we will expect much from in his role as a varsity basketball star.



CAPTAIN MERRIL RUBIN

Age — 20
Height — 5' 10"
Weight — 160
Uniform No. — 7
Called — Mel
Class — Senior

Mel, this year's captain of the basketball varsity, is a veteran of three years college ball playing. An out-of-towner, Mel was a letter man in Brookline, Mass. High School in basketball and football. He is an experienced ball handler, and as Sarachek's right hand man was a restraining influence on the younger members of the team. In college, Mel majored in Psychology for which one could not blame him, considering that he circulates in the Blow-Izzy-Skip crowd. The team's Saturday night games served as a means of financial alleviation to this socialite.



HOWARD DANZIG

Age — 18
Height — 5' 10"
Weight — 150
Uniform No. — 6
Called — Curly, Howie
Class — Sophomore

"Howie," the hair curler, surprised everyone last year with his great improvement. He saw much service during his Freshman year, and was a valuable asset to the team in his sophomore year. "Curley" sports a dead eye and some of his "sets" have created riots at the Mite encounters. In addition, Howie sports a hook from the right side which is comparatively effective. All of which has added up to make this sophomore one of the ranking members of the varsity and a potent factor in the future of the Sarachekmen. He has come to us from Chicago by way of Mesifta Tifereth Jerusalem where he played high school ball.

DONALD GELLER

Age — 19
Height — 5' 8½"
Weight — 140
Uniform No. — 12
Class — Junior
Called — Denny

"Denny," the second highest scorer on last year's squad is the ball handler "par excellance" of the Mite aggregation. The home town junior can "drive" for forty minutes during a game and sink those "ley-ups" and "free throws" when they really count. As general floor manager he has the duty of directing the players and pacing the offense, for which he has a lot of "savvy." Donald is an erstwhile Psych. major and graduate of T.A. Seven years spent within the walls of this school have taught him all the "ins and outs" of Yeshiva life.

SAM DYEN

Age — 18
Height — 5' 7"
Weight — 130
Uniform No. — 5
Called — Lefty
Class — Sophomore

The "eye" of this sophomore varsity member has aroused many discussions. Lefty is o diminutive youngster who looks like the "before" picture in one of the "Dynamic Tension" ads, but this in no way affects the quality of his ball playing. Perhaps the most amazing thing about Sam's basketball ability is the remarkable accuracy of a one handed push shot which he throws from all parts of the floor. He was unnoticed for a while but now this T.A. graduate has come out into the open and the insiders are expecting good work from him.

Athletic activities in Yeshiva have taken tremendous strides during the 1947-1948 season, particularly in the varsity field. Up to the present time, varsity activity was confined solely to basketball and tennis, the latter coming into existence in the spring of 1947. However, during this past season a number of new teams have come into being. Yeshiva University is now represented in intercollegiate athletics by basketball, tennis, soccer, swimming, baseball and softball teams.

This advancement has come about despite the obstacles which normally confront the establishment in a college of so many athletic teams at one time. The success of all these ventures has come about through the efforts of a number of individuals, each in his particular field of interest. A great deal of credit is due these students who have willfully given up some of their valuable time and have unceasingly and untiringly worked towards the birth and growth of these athletic activities. Their endeavors have, in many cases, resulted in the discovery and utilization, among the students of Yeshiva, of much athletic ability and prowess, which would otherwise have remained in a dormant state.

Another notable achievement during the past year was the formation of a Board of Athletic Control. It was deemed necessary that this Board be appointed because of the fact that increasing athletic activities in the school required the overall supervision of more than just one person. This Board of Athletic Control includes the following: Rabbi A. Avrech, Graduate Manager of Athletics, Sam Kenner, Student Manager, Mr. B. Sarachek, Basketball Coach, Mr. S. Hartstein, Publicity Manager, Dr. A. Hurwitz, Professor of Physical Education, Dr. R. Rosenberg, Faculty Advisor, Sol Blumenfeld, Sports Editor of Commentator.

One of the noteworthy accomplishments of the B.A.C. was the establishment of the Yeshiva Athletic Association. This new organization is to schedule and sponsor all athletic functions of the Yeshiva, and every student registered in the college receives a Y.A.A. membership card which entitles him to admission to all these functions. The B.A.C. has already formulated a number of plans for the improvement and expansion of the athletic program in Yeshiva for the coming season, and there is little doubt as to the successful outcome of these ventures.

In general, the accomplishments of the past year signify an important phase in the history of athletics in Yeshiva and may also be considered as an indication of things to come.

During the waning part of the spring term of 1947, a committee of three, headed by Aaron J. Weiss '48, and composed of the newly elected presidents of the Yeshiva and Yeshiva College student organizations — respectively Sholom Rephun '48 and Gershon Stern '48 — set out to implement the long advocated and sorely needed plan for a Student Employment Bureau. During the intervening summer, the basic plan was prepared and when Autumn ushered in the Fall term, the committee diplomatically and quietly began to lay the foundation of the service. Numerous soft-spoken and logical discussions with various administrative officials took place until, on November 11, 1947, the Student Placement Service of Yeshiva University, formed and operated by and under the joint auspices of the Student Organization of Yeshiva and the Student Council of Yeshiva College became a living and concrete reality.

Aaron J. Weiss assumed the chairmanship, Meyer Korbman '49, became Public Relations officer, Theodore Steinberg '49, was appointed as secretary, Joseph Yoshor '49, acted as Technical Manager, Sholom Rephun and Gershon Stern remained as active members of the Governing Board.

Since the Student Placement Service was built to survive personalities and to withstand the ebb-tide of the yearly graduations, a fore-seeing and self-perpetuating constitution drawn up by Weiss, and approved by the Governing Board, was provided to serve as a guide to future officers. Mr. Israel Young, newly appointed advisor to students, gave freely of his time and cooperation to help establish the service. His office, files, and telephone were put at the disposal of the committee.

Soon, letters issued forth from a Placement Service alive with activity to every type of Hebrew school in the city and surrounding territories, and these institutions became cognizant of the facilities of the newly formed bureau. Advertisements appearing in the various Jewish newspapers, the cost of which was defrayed by appropriations from the Student Council and S.O.Y., informed the general public of the availability of competent private tutors, club leaders, etc.

The success of the Placement Service was above even the most optimistic expectations. Requests for Hebrew school teachers, club teachers, private teachers, etc., poured in at a remarkable rate. In the first two months of its existence, the Student Placement Service received over 100 requests for teachers and leaders and over 50 positions were actually taken by qualified students. At first, it was difficult for the Placement Service to fill all requests, but when its success became known, students flocked to take advantage of its service.

During the Spring term of 1948, the school administration offered to extend financial assistance to help the service grow. An accounting soon discovered that the per-position expense was so absurdly low that the necessity for the continuance of the very slight fee system which had been in effect to help defray expenses was eliminated. A concerted effort was now made to obtain summer positions for students and plans were formulated for the eventual establishment of a Graduate Department of the Student Placement Service.

Future students of Yeshiva University will have available the facilities of an expanding service which is the dream-personified of generations of preceeding students of Y.U. The Placement Service is, with G-d's help, here to stay and to prove that responsible students, working together, can establish any activity on a useful and lasting basis.

STUDENT PLACEMENT SERVICE

AARON J. WEISS, Chairman

CO-OP STORE

STANLEY RUDOFF, Manager

ALVIN MARCUS, Assistant Manager

Phoney business

CO-OP

The Yeshiva College Cooperative Store of 1947-48 is certainly a proud accomplishment of the Student body of Y.C. Never before in the history of the school have the students benefited from their Co-op Store as they have during these past two years. With Stan Rudoff, '48, as Manager, and Al Marcus as Assistant Manager, the Co-op has expanded and has risen to heights beyond all expectations. The present store has been transformed from the candy counter of old, to a veritable department store. Today, the Co-op can proudly rank with the student stores of many large universities.

The Co-op, at present, sells a complete line of school supplies and stationary, typewriters, electric shavers, jewelry, wallets, gifts, home appliances, radios, records, confectionary, tobacco products and many other articles. Not only have substantial savings been affected, but only "name" merchandise of the highest quality found there way to the Co-op shelves. The policy of "Anything and everything the Student Needs" was adequately fulfilled. Notwithstanding the expansion, the finest candies and sweets were always available in quantity for those "in-between-periods" snacks.

The large volume of business was responsible for the profit which enriched the Student Council coffers, thereby enabling greater support for all student functions. The Co-op is also proud of its efforts in promoting school spirit by providing Y.U. stationary, postal cards, caps, "T" shirts, sweatshirts, banners, stickers, and cigarette cases.

The Sales Staff, headed by Ted Kallner, '48, consisted of Dave Halpern '49, Al Sokolow '49, and Hy Levine '50. The combined efforts of Stan, Al, and Ted, together with the cooperation of the sales staff and the patronage of the student body were instrumental in making this year's Co-op the best in the history of Yeshiva College.

Y. U. ORCHESTRA

Debut
The maestro and his boys

This year saw the creation of an activity which has been long needed in Yeshiva — an Orchestra. After weeks of long practice, early in the morning and, at times, late at night, the student body was delighted to see their Orchestra perform at the Rabbi Meir Berlin Assembly. Although the group played only three numbers at the time, they gave promise of greater things to come. Many of these were realized at the Talmudical Academy graduation, where the Orchestra played seven numbers to the approbation of the entire audience.

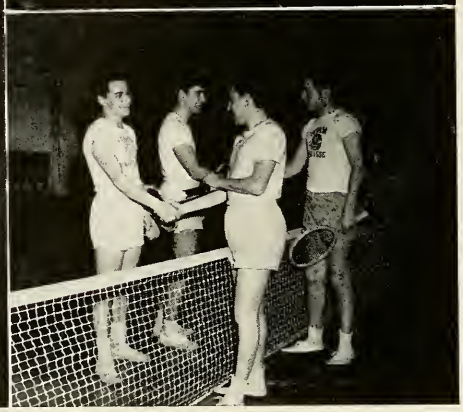
When Phillip Zimmerman and Stan Schneider, President and Manager, respectively, set out to find a conductor, they were most fortunate in obtaining Alexander Petruska, a fine leader and an excellent pianist. Petruska had experience in Europe, where his late father led a large Symphony Orchestra, as the leader of a High School Band. His great work needs no praise to anyone who has ever heard the Orchestra. Under his firm hand the small group grew to a well organized musical organization, containing upwards of fifteen members. The Student Council was generous in its monetary assistance, through which the orchestra has built up a large library of musical scores.

The Orchestra owes its success in a large measure to the following stalwarts, whose steady attendance at practice made so much possible: Ray Lieman, piano (Ray hardly mised a session, and his playing was on a very high level), Stan Schneider, marimba (Stan was always at practice, and besides that he often practiced far into the night, to the disturbance of some of the non-cultured dorm students), Isaac Spear, sax (Issac's fine attendance and playing bolstered up a rather slim wood-wind section), Sol Blumenfeld, trombone, (Sol was not there every time, but when he had to come through, he slid into the groove), Charles Bahn, timpani and house manager (whose former experience with the Boston Symphony gave a professional touch to the Orchestra), Merwin Shapiro, violin (Merwin found it rather hard to get up at six, but stuck with the Orchestra nevertheless). There were also two fine violin players from the high school, plus two excellent mandolin players, who gave the ensemble a distinctive touch. Last, but not least, there was Stanley Wexler, a "civilian", in charge of public relations.

The general feeling about the Orchestra was well summed up by "Doc" Hurwitz, who, after he had heard them at the high school graduation, said, "They were wonderful."

TENNIS

Boris is Gud'nuff



A handy foursome

It's the net result that counts
Serves you right

This year marked the second eventful year in a new era of sports at Yeshiva. The Y. U. tennis team is an excellent example of this increasing interest in athletics. Brainchild of the indefatigable Haskell Hollander, '47, it has grown under his managership, and under the able managership of Boris Rackovsky, '49, to a proportion commensurate with the high standing of our basketball team and other school functions. Beginning in the spring of '47 with a one string team of four, it now numbers in its ranks ten members. Herman Shulman, captain of this year's team, and only veteran from last year's Racqueteers, has worked hard with the players to make the team one worthy of Yeshiva. Aiding in the managerial capacity we have the illustrious Cy Shavrick. The members of the team are: Beck, Garfinkle, Gross, Hyatt, Hirshsprung, Metz, Kaplan, Rogoway, Siegal, Shulman, H., and Shulman, N.

Ruch 'n art
Renov for art's sake
Signs of the Times

ART CLUB

The Art Club is one of the latest additions to Yeshiva's wide program of extra-curricular activities. This young, but extremely active organization, was formed by enterprising students who felt the need for a group to handle the College's student publicity program as well as the need for some practical experience in art. It's early activities were the painting of the pictorial "Welcome Freshman" posters and Senior-Freshman Smoker signs, both designed to raise our school spirit.

The Art Club also realized that attractive posters would aid in drawing the student body into active participation. It then proceeded in publicizing the newly formed Yeshiva Orchestra, the School Song Contest, the Dramatic Society, as well as the Yeshiva drive for a Religious Palestinian Settlement.

The Art Club has succeeded in providing self-help to its members by providing a medium through which they could further their interests in art as a hobby. Moreover, personal help for the members' individual art problems has been offered by Mr. Israel Renov, Yeshiva's art instructor. Petition is being made for a new course in practical art, and a new group in water color has already been organzied.

The Art Club has also started a program of acquainting the Yeshiva student with the trends in the various fields of commercial and fine arts. It has brought a number of outstanding people in these fields to address the students. These people have given the students some "know how" about advertising, stage designing and Jewish Art. The first of these lecturers was Mr. Milton Miller, field executive of a New York advertising agency. Mr. Miller, in his own inimitable and informal manner, addressed the club on "Art for Money's Sake," which proved to be a very informative, as well as an entertaining lecture. The next very interesting speaker was Mr. Levi, an accomplished stage designer, whose discourse introduced to members of the Art Club many ideas in the art of impressing an audience and in creating a mood through stage art. "What Art Can Mean to You" was the topic of the next lecture delivered by Mr. Israel Renov, instructor in Art Appreciation. Mr. Renov's sincerity and deep feeling for the Fine Arts impressed the students with the need for making art a part of their college curriculum.

The Art Club intends to expand by giving the students a chance to paint for themselves and allowing them to use the Club's supply of art equipment. The Art Club plans to exhibit its work in the Yeshiva College Library soon. Plans have also been drawn for a visit to the Jewish Museum of Antiquities.

BIOLOGY CLUB

A little inside dope

The best laid plans of mice . . .

"Adray mit dem gruben finger . . ."

The advanced students of Biology, and other students, despite a lack of organizational ability (due, no doubt, to a minimum of social-science credits) did display some sociological propensities by organizing the Biology Club. With this initial push, the neophyte society, aided greatly by Dr. Atlas' the faculty-advisor, progressed through a fruitful season, leaving in its wake informative lectures in diverse fields of Biology. The officers of the society, elected by the group, were Charles Siegel, President; Barry Eisenberg, Vice-President; and Sol Blumenfeld, Secretary-Treasurer. It was decided to have a small group composed of serious students in science who wished to supplement the information gained in class and learn of those phases of Biology which were not part of the regular college courses. And accordingly there was considerable diversity in the topics discussed. The students and guest speakers gave the lectures and led the subsequent discussions. Some of the topics treated were the following:

"Urine Analysis" — Lecture delivered by Stanley Rudoff. Stanley, a major in Chemistry, spoke of the latest chemical techniques in analyzing urine for the purpose of discovering evidence of a pathological condition. The amount of urea, acidity, PH value and the amount and the nature of the chemicals in urine are invaluable in diagnosing the presence and extent of diseases which otherwise would be extremely difficult to diagnose.

"Scientific Method" — Lecture delivered by Solomon Blumenfeld. Sol, with the aid of some information gained in his Psych courses, spoke on the different experimental techniques in Biology. He spoke in detail on the traditional approach, and the so-called "field-theory" and its applications in contemporary experimental Biology work.

"Parasites" — Lecture delivered by Ernest Rapp. Several archeological findings in Egypt have revealed that certain forms of parasites, which are still existent, were preserved in the bladders of mummies.

"Genetics" — Dr. Litman delivered this lecture. Dr. Litman who is Professor of Philosophy is also an ardent experimentalist in canary-breeding. He told the society of his experiences in trying to perfect the "border-fancy". Dr. Litman has won several prizes at shows sponsored by herd-breeding associations.

"Plastic Surgery" — Lecture delivered by Sid Gordon. Sid, a veteran who was a hospital assistant in the recent war, described the various types of plastic surgery he witnessed. The complicated operations are accomplished with the use of different body tissues. Of special interest was the process used in nerve grafts and scar tissue.

"Sex-Reversal" — Charles Siegel delivered this lecture. The president of the club spoke on the occurrence of hermaphroditism, pseudohermaphroditism, and the intersex state. The interaction of genetic, environmental, and endocrine factors in the development of sex was dealt with at length. Special emphasis was placed on the effect of hormones on the development of primary and secondary sex characteristics.

"Recent Research in Cancer" — Dr. Alexander Freed, Associate Professor of Hygiene, and one of the eminent authorities on cancer in the East, spoke on present day theories on causes of cancer. Stressing the limitations of present-day knowledge, Dr. Freed nevertheless stressed the high correlations between areas of excessive irritation and the advent of cancer.

. . . and men . . .

Skeletal sanctity

For the birds

CHESS

No! Push **that** pawn
A-pawn my word! It's Yanofsky

Although this was an off-year insofar as intercollegiate team championship was concerned, the Yeshiva College Chess Club continued its activities on a large scale. The first major event of the season was President Harry Yanofsky's participation in the individual Championship at Columbia, where he defeated representatives of N.Y.U., Penn State, and Georgetown, drew with one from Yale, and finished eighth in a field of fourty-four picked college players.

Yanofsky was also active in simultaneous-chess, giving several exhibitions, and achieving a total score of 2½-½. Yanofsky also lead the field in blitz-chess (one second a move) where he was followed by Sy Schorr and P. Zimmerman, captain of the team.

Zimmerman also started a program to train a new team for future years. Several promising lower classmen were obtained, one of whom had the singular distinction of drawing with Yanofsky, in a 'Simul', the only time the Canadian had been stopped by a Yeshiva player in a match of this kind.

Arthur Silver, Vice-President, worked on the program of obtaining talent in the lower classes, which promises to yield several top notch players.

DEUTCHER VEREIN

Carrying on the tradition of bierfests, where soda water and pretzels were served, the Deutscher Verein continued this year with the throaty activity, i.e., speaking German, that has characterized its endeavors through the years. Brainchild of Dr. Rosenberg, Professor of German, the group has aided many a student of German to gain that which could not have been achieved during the regular classroom work. With a new interest in the German language on the part of the Science students, the ranks of those aided in the Deutscher Verein were greatly swelled. Backed by this ever-increasing number of students manifesting their interest in the group, the German club, long one of the bulwarks in Yeshiva College's program of extra-curricular activities, promises to continue and develop into a more active and productive organization.

Can't speak French, but we can listen . . .

FRENCH CLUB

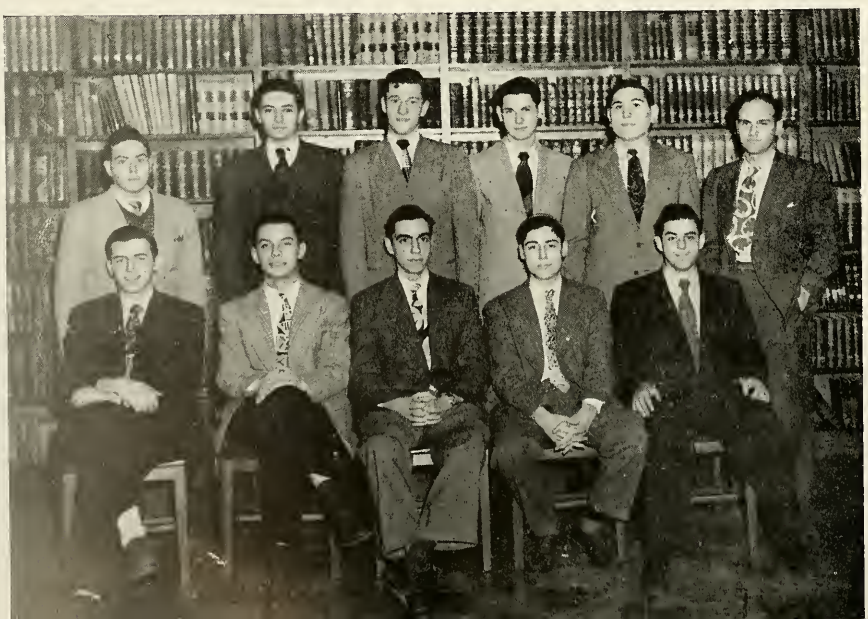
The Cercle Francais started the academic year fully confident of enjoying a fruitful year of intellectual gatherings. Indeed, all its functions were fulfilled meritoriously. However, the enthusiasm and satisfaction of its members were interrupted by the shocking news of the sudden death of its president, Morton Kogon, of Blessed Memory. The loss of Mr. Kogon, a dear friend of all his colleagues in the school, especially of the Cercle Francais, gave stimulus to the dedication to his memory of the coming issue of the Flambeau, French Club's annual publication. After the initial shock of the unfortunate news about Mr. Kogon, the Cercle elected Ismael Cohen to the presidency. Chaim Heifetz was elected secretary.

Th first meeting of the Cercle featured Prof. G. Delatour, lecturer in Sociology, who spoke, in French, on "The sociology of Religion". Prof. Delatour's scholarly remarks provoked much discussion (most of it, surprisingly, in French), in which most of the many members of the audience participated. The ideas of Prof. Delatour were discussed late into the night, long after the speaker had left.

The second lecture to the members of the Cercle was delivered by Dr. J. Lichtenstein, noted authority in both French and Jewish matters, and author of "Racine—Poete Biblique". Dr. Lichtenstein's topic was "The Megillah in French Literature". The meeting, which took place a few days before Purim, was notable for reasons other than the uniqueness of the lecture topic; namely, the polylinguistic character of the discussion. The lecturer spoke in French, quoted Biblical passages in Hebrew and Talmudical sources in Aramaic, while the students questioned him in English.

Members of the Cercle Francais heard the voice of their Department Head, Dr. Braun, as a record of his broadcast to France was played. The devoted and sincere interest of Dr. Braun in all activities of the Club served as a great stimulus and help to all its associates.

At the time of this writing, Dr. Lehrman, of Switzerland, has been invited to speak to the group. Dr. Lehrman, noted authority in French-Judaic culture, will speak either on "Andre Spire" or on "Bergson and Judaism".



LA TERTULIA

The Spanish Club set as its goal for the 1947-48 school season a varied program of social and literary activities. For the first time in the history of the school a Spanish publication was begun. Edited by Senores Yoshor. '49 and Beitner, '51, the publication, though of modest proportions, promises to blaze a trail and serve as a guide to future Spanish clubs, who, we hope, will pick up our mantle and enlarge and develop the embryo into a first rate school publication.

In addition to the usual gay and lively meetings of the organization, where Spanish recordings and Spanish chatter are liberally sprinkled through the ether, in the correct proportions, in order to provide an atmosphere smothered with local color and Spanish warmth, an ambitious program of inviting guest speakers to deliver addresses to the members, was embarked upon. The contrast between the natural fluency of the South American students, speaking the language as their mother tongue, and the "Gringo Yanqui" students slowly disappeared with the greater proficiency acquired by the North Americans through their contact with the South Americans. Reminiscent of this, were the remarks of the newly arrived South American who couldn't be convinced that Murray Gross had been born in Brooklyn, or Marcos Brenner in South America, because of the adaptability of the former to Spanish and of the latter to Brooklynese.

Officers of the club were: Murray Gross, '49, President; Joseph Yosher, '49, Vice-President; and Marcos Brenner, '51, Treasurer. Dr. L. F. Sas, professor of Spanish at Yeshiva College, served in the capacity of Faculty Advisor.

"Adios Muchachos", "alla in El Rancho Grande", La Cucaracha", and particularly "Que Somos Los Buenos Muchachos" will always bring forth memories of evenings spent in fraternal friendship.

No Sass taken
Gross-ly mistaken

Personality — split four ways
So help me they're normal

PSYCHOLOGY

The formation of the Psychology Club this year, was the spontaneous and automatic outgrowth of a group of conscientious Psychology majors who constantly gathered [illegible] dormitory rooms, and particularly [illegible], giving vent to their Homosapien subconscious cravings. The need was [illegible]ization of an organized group in whose [illegible]s could be clarified, and information gained — a program which was not within the scope of a regular college curriculum. With the combined efforts of the group, under the chairmanship of Aaron J. Weiss, a prospectus was prepared for the year. The program included guest speakers from Yeshiva University and other institutions, student dissertations, general discussions, and a regularly published Psychological newspaper, under the editorship of Jerry Abrams, spreading the information throughout the student body.

The growth of interest in psychology in our country and the many new Psychological discoveries, have made it incumbent upon the future leaders of Jewry to be prepared to meet this need. The Psychology Club is striving mainly to coordinate the knowledge gained in the field of Psychology, with the problems confronting world Jewry. The rabbi and social worker in Jewish life has to be aware of the unique frame of reference of a Jew living in our cultural environment. The conflicts arising from an externally imposed environment, the frustration and confusion existing among our Jewish youth, are a challenge to us and we must be properly equipped with an understanding of these problems, to enable us to go forth courageously and steadfastly among our people and keep them within the framework of our beliefs and traditions. It is hoped that in the future it will continue to grow and serve the purpose for which it was organized.

ERANOS

The scholastic year '47-'48 brought the Classical department of Yeshiva University face to face with the many perplexing problems that confront the constituent departments of an institution when a policy of expansion is embarked upon. The Classical Department and its agent, the Eranos S[illegible] met that challenge.

There have been encouraging signs of gr[illegible] the classical studies this past year. The enrollme[illegible] classes is at an all-time high. The Eranos Society has accordingly furthered the Renaissance of the Classics within Yeshiva by stepping up its program of activities.

By means of its popular lecture series, the Eranos Society aims to disseminate classical culture among the students of Yeshiva University. Ray Leiman, acting vice-president of the Society, opened the season with an informative talk on Greek music and its influence on the music of our day. Rabbi Bernstein then read to the society a paper on Thomas Jefferson. This was a review on the book "Thomas Jefferson; American Humanist" by Professor K. Lehmann. The third lecture was delivered by Professor Lookstein, who spoke on the Jewish community in Greek and Roman times.

Both within and without the classroom, Dr. Floch, our faculty adviser, has succeeded in making the classics live again in the minds of his students and has infused a love of learning within their hearts.

JACK M. SABLE, President

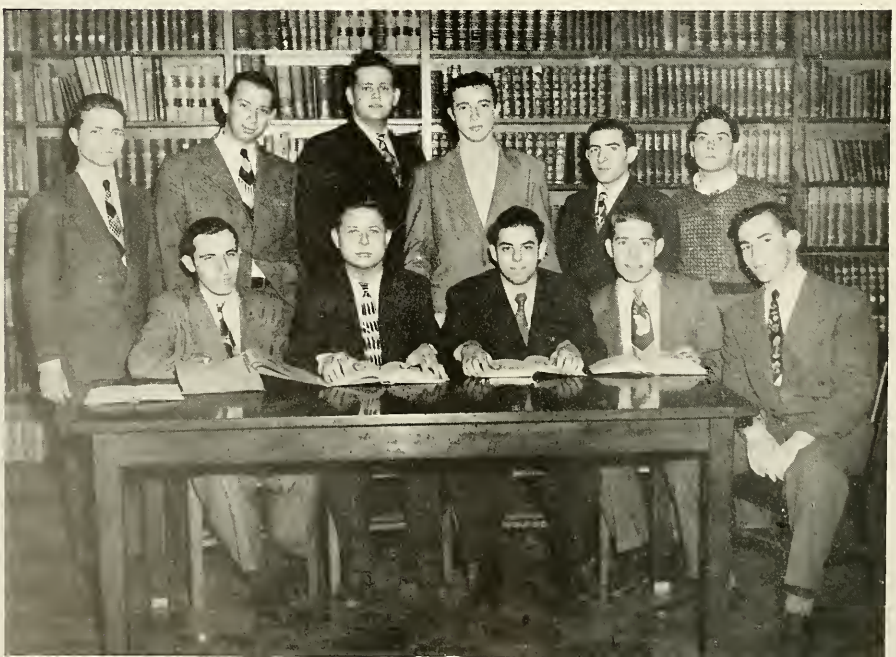
INTERNATIONAL RELATIONS SOCIETY

The International Relations Society devoted most of its time this year to informal discussions of World Politics. Particular emphasis was placed on the United Nations Organization and the vital role it can play in achieving lasting peace. Each and every student whole-heartedly participated in discussions of such vital problems as Palestine partition and the status of world Jewry. A day-to-day study and analysis of the important topics discussed before the United Nations was part of the student activities.

This year the I.R.S. was privileged to present to its membership many outstanding educators whose analysis of the "world today" was inspiring. Dr. A. Margalith, Professor of Political Science and Faculty Adviser of the society headed the list of speakers, followed by Dr. A. Litman, Dr. L. Jung, Rabbi Rackman and many other dynamic speakers who presented their views on international affairs.

The students were given a chance to view the practical workings of world government by attending various sessions of the United Nations Security Council. With the assistance of the Educational Department of the United Nations the students were conducted on a tour and were shown movies relating to the work of the United Nations. These visits were indeed most enlightening and interesting.

This was a most successful year from a view point of participation and accomplishment. Under the leadership of Jack S. Sable, President, and A. Irving Schnipper, Vice-President, the International Relations Society soared to new heights in providing for the student body an intellectual haven for discussion of contemporary problems.



MATH CLUB

The Math Club is a well-integrated group of enthusiasts which was organized for the dual purpose of furthering student interest in Mathematics and arranging lectures and discussions on topics which are not a part of the college curriculum. It got under way through the initiative of the students, under the guidance of Dr. Ginsburg, head of Yeshiva's Math Department.

The students hailed the club as the nearest approach to a fraternity ever to come to our campus—its emblem is Mu Alpha Theta, which in Greek spells out the word "Math".

William Frank '50 was chosen chairman, Theodore Kallner '48 vice-chairman, and Arthur Rosenfeld '50 secretary.

Among the lectures already delivered may be listed those by Mr. Frank on calendar calculations, on the Special Theory of Relativity, on Experimental Topology, on the foundations of Algebra, and on many other minor mathematical topics. Mr. Rosenfeld has spoken on n-dimensional Topology and has delivered a series of elementary talks on the vital subject of Theory of Groups. Mr. Kallner has also regaled the audience with a number of highly enjoyable mathematical curiosities.

A highlight of the past term's program was the presence of a guest speaker, Mr. John Auman of City College, whose topic was the proof of an abstruse theorem in the Analytical Theory of Numbers.

The club seriously intends to put out a publication (Scripta please take notice) at the end of the current year. It will include any original or independent work in the various departments of mathematics which may be submitted by the students. Budding geniuses are cordially invited to submit their work.

Giving a Frank opinion on the functional derivativatory interpolation

GLEE CLUB

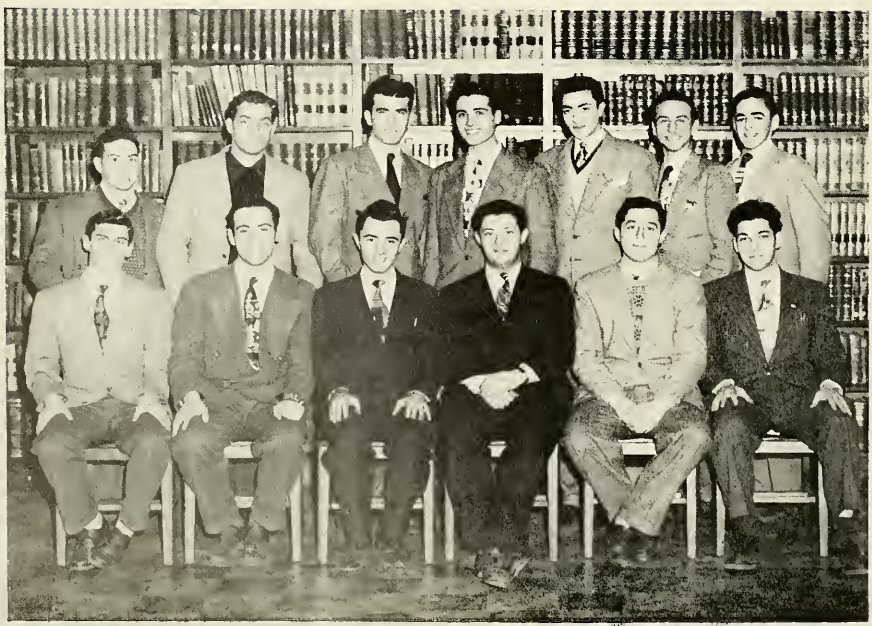
The first successful attempt to utilize the profusion of vocal talent readily available in the Yeshiva University was made this year. Under the able leadership of Jake Blatt, '48, a glee club was planned and organized. In numbers it far exceeded any previous choral group at the institution, and, if we can take the director's word for it, the same was true of the quality.

This year the most outstanding project of the glee club was its plan for a music night in conjunction with the orchestra. A script for a Purim pageant with a Palestinian theme was prepared. This gave the vocalists, acting as Hagana men, an opportunity to render both holiday and Zionist songs — fields of music in which they specialize. Through such activities the choral group has won fame both in and outside of the Yeshiva.

Practice sessions and rehearsals were held at regularly scheduled hours. This innovation enabled the group to function smoothly and overcome the haphazardness and lack of planning that characterized the failures of previous attempts.

Other difficulties that were overcome were the mastering of three and four part harmonies despite an over abundance of lower pitched voices, and the subduing of the individualistic tendencies of the various singers, many of whom had won for themselves reknown as cantors in their own right. Forming a united, homogeneous group under such circumstances required much work and even more patience.

Business matters of the organization were taken care of by the Glee Club Society of which Jake Blatt was president and Stanley Wexler, secretary.



DEBATING

Georgie and Landes
The master debater

Debating, for many years one of the mainstays of the College's program of extra-curricular activities, again this year enjoyed an active season. The usual keen student interest in debating was, for the first time reinforced and given direction by active faculty assistance and supervision in the person of the new debating coach, Dr. David Fleisher. A further inovation, achieved through the aid of Dr. Fleisher, was the phenomenal achievement of well attended Debating Society meetings during which the various current debating topics were discussed and analyzed.

Leading the debating activities as chairman, was Charles Seigel, with Ted Kallner, acting as Manager of Debate, and Boris Rackovsky, as Chairman of the newly organized intramural program. Herman Dolnansky and Al Sokolow were the secretaries of the society.

Among the more noteworthy of the inter-scholastic debates held this year were two with Fordham, one at home and one away. Other debates were a home debate with Johns Hopkins, a visit to the Columbia campus in April, and encounters with Brooklyn College, City College, and New York University. A special feature of this year's program was a debate held in Spanish between Long Island University and Yeshiva University. A tour was arranged in April during which Yeshiva visited such schools as Temple, Pennsylvania, La Salle, and Johns Hopkins Universities.

Besides the officers listed above, those active in inter-scholastic debating were Charles Neal Bahn, Bernard Ducoff, Phil Rabinowitz, Albert Hollander, Sol Poupko, and Aaron Landes, a promising freshman debater.

The intramural debating tournament was won by the Junior Class. With numerous debates and frequent change of topics, the intramural program provided an excellent preliminary for future inter-scholastic debators.

FRESHMEN

DAVID GROSS, President

HILLEL DREISPIEL, Masmid Representative

FROSH WRITEUP

The present Freshman class, boasting a membership of a hundred and thirty-four students, is the largest freshman class in the history of Yeshiva U. It does not, however, claim uniqueness because of its quantity or widely diversified cosmopolitanism, but rather for its scholastic, and extra-curricular contributions to the school.

Headed by the president of the class, Reuben Gross, (a Boro Parker) and with the assistance of the various chairmen of the Freshman intra-mural teams, the class has done comparatively well in its competitive activities Competition at class elections ran high—five men running for the presidency and three candidates for the vice-pres. It was a close election and Reuben Gross, torn and tattered, emerged as class president. Phillip Goldman became vice-president. Hardly were elections over, when a "Freshman Reorientation Program" was showered upon the newcomers, and for the following two weeks freshmen were to be seen strolling all over the campus playing their yo-yo's and faithfully sucking their lollypops. This not being enough, they were ushered into a Frosh-Senior smoker the following week. Harry Rashbaum is still coughing because of that first Luck Strike. The Frosh-Sr. smoker was a very enjoyable event and this class hopes to be just as cordial to the incoming freshman class when we (if we ever) become seniors.

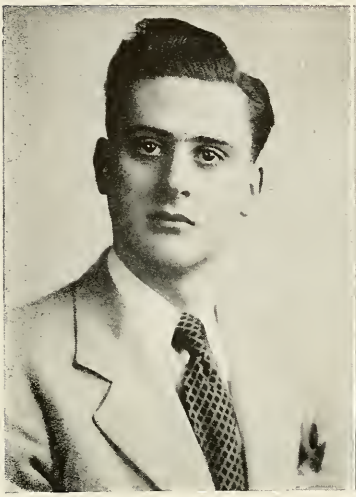
As the enjoyable party atmosphere began to fade, and the assimilation of the freshman class formulated a four point program; i.e. four points of view on every vital issue. Class meetings were held, and the chairmen of the various freshman intramural teams were appointed. Hillel Dryspiel in charge of the Fresh. basketball team, and Rogoway, Aaronoff, Krausher and Shinefeld did a swell job in maintaining the high spirit throughout a discouraging series of defeats. The volley-ball team headed by Azose, Krakower and Eisenbach, and the ping-pong team — Aaronoff, Rogoway and Gross — fared much better in intra-mural competition.

The class debating team put up a fight under the careful direction of Krauss and later, Rogoway (who hails from Seattle). Bert's home town seems to lend salt to his debates.

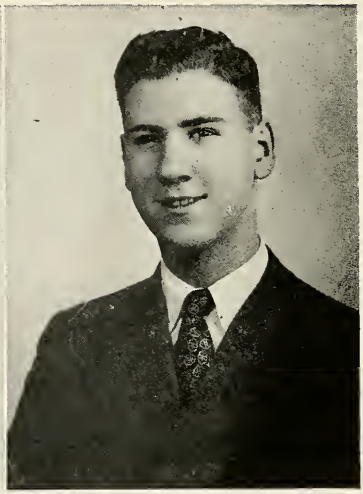
Among the class' greatest contributions to Y.U. is the creation and organization of a varsity soccer team by Sid Lieberman. This team, now guided by a competent coach, may some day become an integral part of the school's varsity program. Another important freshman innovation is Y.U.'s swimming team. The creation of this team is due to the cooperation of a group of freshmen supplemented by a handful of non-freshmen. This team (led by "Powerhouse Lobell", Garfinkle, B. Gordon, N. Gordon, and Landes) if properly guided, may also prove to be another spearhead in Y.U.'s expanding athletic program. Throughout the year freshmen, acting as individuals, have contributed to the welfare of the student body, and have participated in extra-curricular activities, including the various school publications.

It would not be a complete history of the Fresh. class activities without mentioning their part played in Class Nite. The following sentence or two may prove embarrassing to members of the Jr. class. The class of '51 helped make class nite a success not only by offering a very dramatic production, but also by having a freshman named as "the best actor of the night".

LOWER SOPHS



EMIL RUCH, Vice President



JOEL LEVY, President

Entering the polished doors of Yeshiva University for their second year, the lower Sophs, who had managed to survive the first year (nobody knows how), were subjected to their second year of travails on the path towards the sheepskin. A flock of young instructors (Messrs. Block, Mandellbaum, Silverman, and Wekber) made them wonder if this wasn't carrying senior day a bit too far. Many of them took part in extra-curricular activities while not attending English classes on Saturday nights.

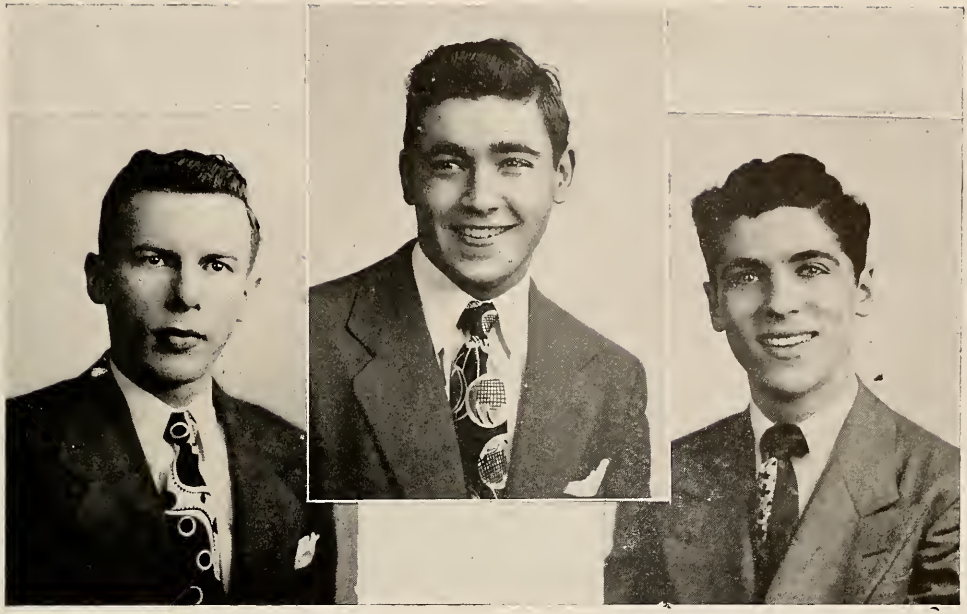
As could be expected, a half dozen members of the class were pressed "into commentator service," while others found their interest in different occupations. Emil Ruch founded an art club and Artie Sil became vice-prexy of the chess club.

Student Council found that the lower Sophs re-elected their class officers for another year, with Leon S. Levy, prexy, and Emil Ruch, vice-prexy.

Later on the class took part in class-nite with the upper sophs. To top off the year's work, a boatride to Bear Mountain was taken.

While enjoying their year as Sophomores, it is commonly agreed that after the summer vacation they would prefer to become Juniors for a change.

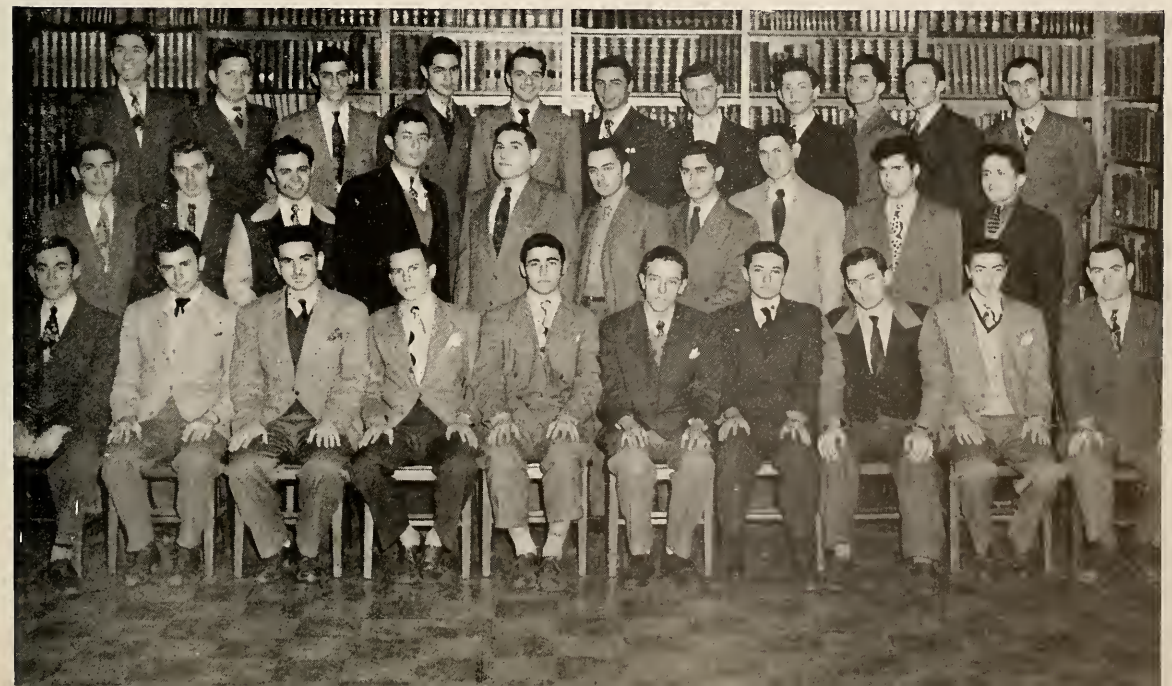
SOPHS

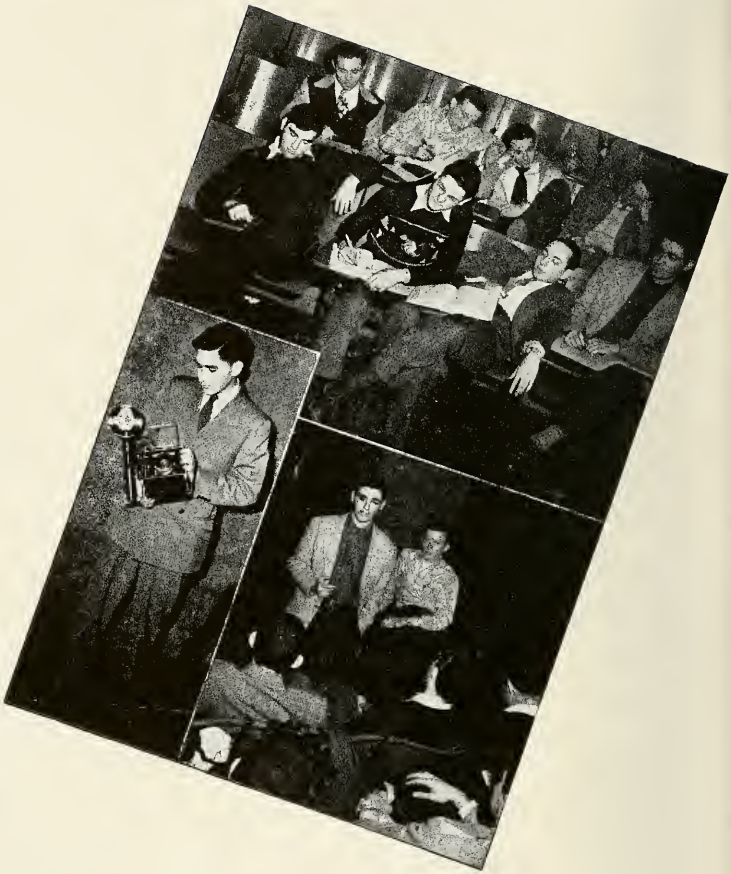


ALVIN SCHWARTZ, Vice-President

HOWARD DANZIG, Class Editor

LOU LAUER, President





Sophisticated Sophs
Krasna, the man behind the lens
See here fellas — ya' gotta fall inta line

SOPHOMORE CLASS

Forty days before we were born, an echo emanated from heaven and said, "so-and-so, the son of a son-and-so, will graduate inthe class of '50 in Yeshiva College".

We all assembled early that fateful September morn — Marcus came two days later — pencil and paper in hand, toothy grins on our faces, our hair piled high upon our heads, and stood open-mouthed listening to the Dean telling us that we were living in a model society. Levine started looking for the model but only found Dr. Fleisher, who was also looking.

From there, the Freshmen separated to their various activities: Commentator, Masmid, Co-op, "batlonus", and learning — our motto being, never let school interfere with your education. However, our professors never let our education interfere with our marks.

We immediately plunged into politics down to the ankle and elected "Holy Moses" Shulman and "Mugwump" Beck — Mugwump — a bird that sits on a fence with his mug on one side and his wump on the other — of the Active Gov't League as President and Vice

President, respectively. One year later, after tireless exertions and numerous discouragements this brave pair, having completed their task of obtaining the Freshman hats, retired, exhausted but happy, leaving a job well done.

But by that time much water and many drips had flowed under the bridge. The Freshman basketball team, under the Captaincy of Danny Komsky, for instance, had been mopping up the gym — to the undying gratitude of Sam — leaving dead and Dyon foes strewn over the floor like leaves after an autumn wind. "Curly" Danzig, our high scorer — he also scores high with the spectators — invariably had his eye on the ball, but Krantz usually ran in and had his hands on it. These, together with Lauer and Rosenbloom, went far toward making the team of '50 one of the most memorable ever to bounce a ball off the backboard or dribble down the Yeshiva floor. Metz also played. The freshmen won every game till the important one — the make-up game with the Seniors. We were never good at make-up — all our knowledge generally indirectly acquired. At any rate, we came in second in a four man race.

Although hardly in our Sophomore year, we can boast, on the basis of Freshman work, of two letter men, Howard Danzig of the basketball team and Herman Shulman of the Tennis team. Few members of the class have, in their spelling, even passed the level of monosyllabic words.

Some of our men went into journalism—others to Commie. These unfortunate souls include Herby Fredman, Jacob Beck — since retired — and N. M. Matlin. There they made a name for themselves — one of the names not mentioned in mixed company. There the class of '50, represented by this august company, and augmented by the effervescent — it means like Bromo Seltzer, kid — presence of Phil Arian and Bob Kurtzman, distinguished itself by copping to copy editorships (one since retired) and a feature editorship — and by having Fredman win the Feursteuin award for journalism. By the end of this year the class of '50 expects to regain the lost copy-editorship. We also have distinct possibilities of making the English 5 course.

Blessed with a large number of loudmouths, the class of '50 early entered the ranks of those who know how to say nothing with emphasis. Our entrants for "Mr. Megaphone" of 1947, Bob Kurtzman and "Phil-the-Barrel" Arian, soon distinguished themselves by discussing World Federalism with all and sundry on one side or the other.

Another purely Freshman function which functioned occasionally was minyan. This being a function of a function, the Freshman would have derived no little satisfaction from it had not the counselors integrated their attendance into books, which was superimposing on their good nature. As a whole, however, the Freshman record made a good void.

Before the year ended the Freshman had entered the sport of kings, politics. Here, in smoke-filled rooms the men behind the men behind the shovels congregated, to trash out plans, sway votes, and consolidate tickets. After two and a half months of horse-trading the professional race was narrowed down to Lou Lauer, Seymore Aronson, and Moshe Cohen, and the vice presidential race to Sonny Schwartz, Sidney Basch, and a third party candidate who got seven votes. The contest was sharp, and the winners, losers if you prefer, were Lou Lauer and Sonny Schwartz.

The Freshmen exhausted from a year of hard play — they did some work too, but it's not nearly so interesting — left for home, camp, and hotel for the summer, nevermore to return as Freshmen. But return they did, this time with the curled lip and supercilious air of — a roll of trumpets, maestro — "Sophomores".

In basketball, the returning heroes again romped toward Victory, only to have it again snatched from their hands by the eager Seniors. Needless to say, they did not accomplish this feat without a playoff.

The Sophomores played their part likewise in the other intramurals. In Volley ball, we were represented by Krantz, Rosenblum, Halpern, Levine, Marcus, Schwartz, Metz, Danzig, Morgenstern and Lauer. The result? — we lost. Outnumbered!

In ping-pong, Danzig and Metz held the fort for us against all comers; in swimming, Metz represented us, having caught more mermaid than anyone else.

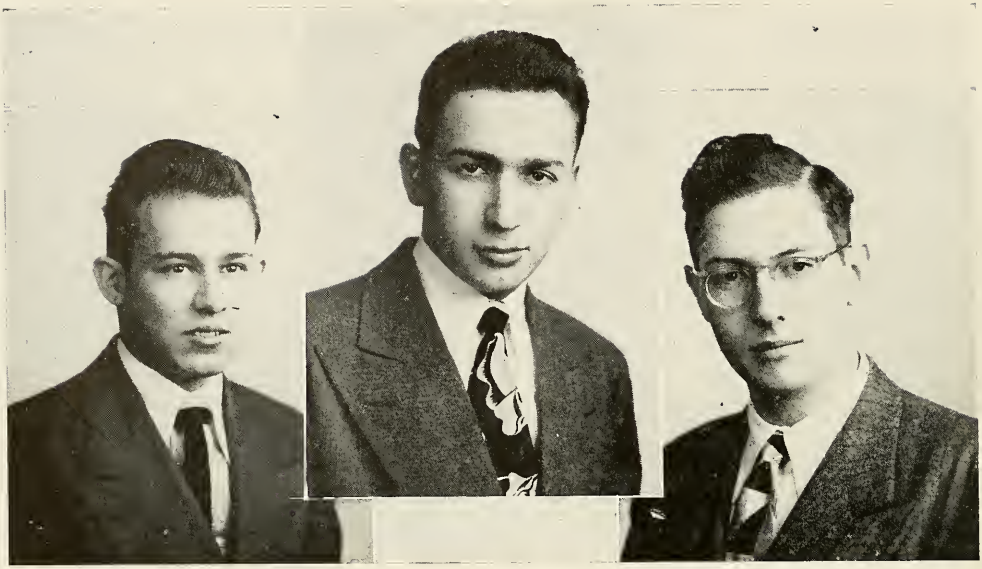
In Tennis (courtyard ping-pong) Shulman and Metz showed their abilities as racketeers by becoming half the tennis team.

Nor was the class of '50's historical interest in extra-curricular activities allowed to lag in Co-op, Commie, Debating, etc.

With the year but half over, the Sophomores still intend to put on a Malava Malka and arrange an outing.

The Sophomores also began to infiltrateinto Masmid. Under the leadership of Alvin "Peek" Krasna, the class of '50 blazed ahead. Al, who is responsible for most of those candid shots of professors with silly expressions on their faces — if they weren't our professors they would have asinine expressions — having challenged us, the class took over its own four pages, the horrible result of which you can see. Danzig became class Business Manager and did a fine job of giving the class the business. Al Morgenstern became class photographer. Yours truly was drafted to do the scribbling. My only plea is insanity. (Ed. note: We accept!)

JUNIORS



CYRUS SHAVRICK, Vice-President

MATTHEW KATZ, Class Editor

SAMUEL GLAZER, President

The M.S.G.S.

JUNIOR CLASS HISTORY

Sam Glazer and Samuel K. Wohlgelernter emerged victorious in the class election, though slightly rumpled. Schmuel Koppel's political aspirations having been kindled, he left during the summer for Palestine to see if the Jewish Agency could use him. As yet, no word has been received, except that he has taken a permanent "running mate", a shrewd political maneuver, which some of the "batlonim" in Rm. 308 wish they could accomplish. The sad consequence of this "Zionistic" on Schmuel K.'s part, was a re-election for vice-prexy. Cyrus Shavrick, the handsomest fellow in his class, outran Bernie Ducoff, the dark horse, for this position. The outlawed "spoils system" now went into effect, leaving the Irgunist campaign managers smoking three cent weeds and surveying the peasants from their ethereal heights. Diminutive Max Frankel and pompous Joe Yoshor found they could spell correctly and were handed the News Editorships, while Sol Blumenfeld, as the so-called Sports Editor, displayed philosophical propensities he never had in Dr. Litman's class. Ted Steinberg was named Circulation Manager and Treasurer of Empress passes. A Nova Scotian, Sam Kenner, grabbed the Athletic Manager's office and found fellow Juniors under his jurisdiction in the sport's world; Denny Geller and Chiel Simon on the basketball varsity and Borislovia Rackovsky, a shrewdy from Miami, Tennis Manager. The business world was enriched, or perhaps defrauded, when Jack Zucker, Al Sokolow, and Chiel Simon crawled behind the counter in the Co-op, while Matthew Katz enlisted for a year's service on the Masmid and was subsequently loaded down with raffle books. A "political plum", the Concert Bureau was offered to Charles Neal Bahn, and he quickly gobbled it up, promising not to forget his friends regardless of race, creed, or sex. Mike Korbman, a vet who went through the "Battle of Detroit" and is currently fighting the "bulge", Ted Steinberg and Joe Yoshor slaved on the Employment Service. Many other Juniors served on Student Council committees, and succeeded in making their newly-gained weight felt, and in this manner, the new year began.

The third-year men were given a rare treat — class meetings — at which Sam Glazer exposed his "moral" force to any tomatoes which might be thrown. The perennial problem of "Dramatics" and "Testimonials" reared their ugly physiognomies and some of the boys took cuts at them with their talmudically-sharpened wits. As it was, the whole argument was relegated to the sub-gartelian portions of the building, and everybody heaved a sigh, either of relief or despair. The intramural responsibilities were meted out to Boris Rackovsky, volleyball and debating; Denny Geller, basketball. On the athletic fields the Juniors were rather lacking, but managed to come in third in basketball and second in volleyball. Laurels are hereby bestowed on Denny Geller, Chiel Simon, Arthur Green, Sam Glazer, Sam Kenner, Charles Bahn, and Sol Blumenfeld who were the backbones of the team. In the debating field we were somewhat more proficient as the vociferous argumentalists defeated all comers and won the school championship. The "thumb drayers" were Bernie Ducoff, Charles Bahn, Sam Glazer, and Al Sokolow.

Social life was at a minimum, although the Maccabean dirt columns had fertile fields in the night life of the Juniors. The "Moral Sam Glazer Society" had a renaissance and Boro Park felt the full fury of its wrath. The club policies were promulgated as the members lay prone in Blumenfeld's "no double decker" boudoir. Several members who disobeyed regulations were given "fair" trials, as in the case of The People vs. Al Sokolow. At any rate, the bull-sessions never ceased, and the policies of the fraternity were justified by the experiences of its members. A staunch duo was broken up for three hours a week when Pinky Sigal took Psych., but Izzy Weinberg forgave him and both continued on their merry way. The Maccabean gosip column would have given "an arm and a leg" to know how Norman Lamm, Joe "Epicurus" Gold, David Kahane, and Seymour Zahn spend their Friday nights in Williamsburg, but Melech Augenstein, who recently became a "Poppa", posed less of a problem. Some Juniors accused Sol Poupko of imitating Prof. Rahamin al Zion. He, however, was indignant and proved logically and conclusively that not only was he not Rahamin but his accusers were a bunch of bewildered scoundrels who had better spend their time delving into "Pesachim" rather than concentrating on such "Shtuth". Sonny Sklar, the class entertainer, made quite a "record" as Figaro and the latest is that Jan Pierce at the Met., is immitating Sonny in the Barber of Seville. We must mention, of course, quite Moish Twersky and scholarly Nahum Shulman, who wind their path through the college corridors, seldom colliding with their brethren.

The Junior class, abounding in characters, and consequently, perhaps lacking organization, has left its mark, which, although not deep, is indelible.

BESIEGED

Cram humanity in a subway car,
Stuff it tight in an elevator cage,
Draw it up or down; move it near or far.
Machines care not for man's pleasure or rage.
Frustrate with walls of iron closing 'round;
Madden with laws of steel, stone and concrete.
Increase displeasure, misery abounds.
Worthy men of science, is this your feat?
Press and crush, bend this defenseless man,
Cause his mind to disintegrate even more.
Destroy effectively, only you can,
Then will steel stand, 'mid echoes, the victor.

CHARLES BAHN

POST-MORTEM ROMANCE

NORMAN LAMM

"The dear deceased, whom we mourn with such grief today, was known not only for his great benevolence to the unfortunate," the young Rabbi cleared his throat loudly, while raising his right hand for effect, "but also for his high degree of sportsmanship."

The mourning audience was visibly affected, something the young Rabbi noticed with a deep feeling of satisfaction, and amid the loud assents which the mourners poured forth from their bereaved systems, he heard one mourner moaning illustrations of the deceased's sportsmanship with a reference to the time the deceased returned to his brother-in-law the twenty-odd dollars he had legitimately won from him in a game of pinochle.

The Young Rabbi glanced at the draped coffin in front of him keeping his stare frozen at the sad enclosure before him long enough to force a lone tear out of each eye. Yes, he was in good form today. His new black homburg matched perfectly with his jet-black eyebrows and moustache. The moustache was a new addition to his smooth physiognomy, and it was the one thing he adored more than his homburg which he wore every Sunday to the funerals. This moustache, the Young Rabbi observed cheerfully, was not the common geometric kind which bore a remarkable resemblance to a pair of 30-60-90 right triangles drawn side to side. It was, rather, a sort of pencil-line affair which closely followed the contour of his upper lip. The Young Rabbi preferred this type of moustache, since it would emphasize and exaggerate every facial expression in which the upper lip played an important role. Every few minutes he would pass his right hand over this sacred spot between his nose and upper lip to reassure himself that he was presentable to his audience. It was a difficult thing to speak to funeral audiences these days, and he had to supply what his "flock" demanded. Anything but the black homburg, dark gray suit and rimless eyeglasses was unthinkable. "Yes", he humorously told himself, "the Modern Rabbinate is the first to be affected by That New Look." Every piece of clothing, from his black homburg to the small white kerchief anxiously and shyfully peeking from his left breast-pocket, every twitch of his face, had, of necessity, become part and parcel of his Funeral Trade. Yet he felt angry at a fanatical old Jew back in the Temple who had accused him of unfair competition with the undertakers. These guys just don't understand.

The lone pair of tears had reached the middle of his cheeks and were plainly visible to the mourners. The time was now ripe for his punch-line. Love, Nature and Death, he had been told in his undergraduate days were a terrific combination in poetry. Why shouldn't the same hold true for funeral orations?

"And when our dear deceased is laid to his eternal rest, he does not really die. While he may die physically, the Prophets tell us that one who is loved by others dies only in body and not in spirit, for Nature fosters his spirit in the souls of those he loved. And we all loved Nathan dearly. You, I, the beggar on the street corner, all of us loved him dearly." For a moment the Young Rabbi wondered what might happen if someone asked him where the Prophets stated such ideas. But these modern mourners never worried about such trivialities. If the Rabbi says that the Prophets say so, then the Prophets say so.

"No, dear friends and relatives of the deceased, Nathan did **not** die in spirit! He lives with us and shall live with us forever and say ye all AMEN."

That did it! The combination of the sentimental elements and the Young Rabbi's saintly face, which closely resembled the face in the paintings of the Crucifixion, envoked a homogeneous outburst of wailing from the relatives of Nate Cowan, formerly Cohen, who had been a notorious gambler in his younger days, and had finally settled down, in his later years, to playing the Stock Market. For a moment the Young Rabbi wondered who Nate Cowan really was, and why he had suddenly fallen in love with him at his funeral. It was a funny feeling he had, developing a romance with a cadaver. Gosh! he thought, what a time for romance!

The Young Rabbi stepped off the platform reverently. He followed the coffin, which was being carried by husky pallbearers, and recited a psalm in English, nodding his head in a very ecclesiastical manner. The crying and wailing of the mourners soon drowned out the monotone of the Young Rabbi.

Outside, the Young Rabbi fingered awhile the check that Nate Cowan's oldest son gave him, and then finally put it in his wallet. The fresh air was more congruous with his black homburg, moustache and rimless eyeglasses than the stuffy air in the chapel. One glance at his wrist watch convinced him that he must hurry. Sunday is a busy day, he thought, as he opened the door of his Plymouth.

The Young Rabbi leaned back in his seat for comfort, and stepped on the accelerator. The trumped-up romance story bothered him, but he dismissed it with a shrug. Even if he didn't exactly remember when, where and if the Prophets spoke about it, still . . .

Only a few minutes he thought, to the nearby cemetery for the Goldson unveiling . . .

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